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SAMMLUNG

ALTENGLISCHER LEGENDEN,

GRÖSSTENTHEILS

ZUM ERSTEN MALE HERAUSGEGEBEN

VON

C. HORSTMANN.

HEILBRONN,

VERLAG VON GEBR. HENNINGER

1878.

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MR. F. J. FURNIVALL,

DEM UM DIE

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I.

Sammlung des Ms. Vernon,

Bruchstück einer metrischen Uebertragung von Legenden aus des Jacobi a Voragine »Legenda Aurea«.

1. S. Paula.

Der Anfang, c. 250 V., fehlt im Ms. Vernon, da ein Blatt hier ausgefallen ist. Das lateinische Original dieser Legende, wie der ganzen Sammlung, ist des Jacobi a Voragine (c. 1290) bekannte »Legenda aurea«, aus der der Dichter einzelne Legenden wörtlich metrisch übertragen hat; Paula findet sich daselbst in cap. 29: de sancta Paula (ed. Grässe Dresd. & Lips. 1846).[1]

Der im Anfang ausgefallene Theil erzählte, wie Paula, deren Leben mit des Hieronymus, ihres Freundes und Biographen, eigenen Worten geschildert wird, eine edle Römerin war, von solcher Tugend und Güte, dass es unmöglich wäre sie nach Verdienst zu preisen; wie der Edelstein die anderen Gesteine, wie die Sonne der Sterne Heer verdunkelt, so überstrahlte sie Alle durch Demuth und Mildthätigkeit; durch Geburt und Reichthum hervorragend, erschien sie die geringste unter den Weibern. Nach dem Tode ihres Gemahls, dem sie fünf Kinder geschenkt, besuchte sie, nur von ihrer Tochter Eustochium begleitet, das heilige Land und weilte andachtsvoll an den Stätten wo Christus gelebt und gelitten hatte. So demüthig, dass man sie für die letzte der Mägde halten konnte, so enthaltsam, dass sie nur wenig und auf hartem Boden schlief, beweinte sie geringe Sünden als habe sie die grössten Verbrechen begangen. Ihre Wohlthätigkeit war so gross, dass Hieronymus sie einmal desshalb tadelte, auf die Worte des Apostels[2] hinweisend: »non ut aliis refrigerium sit, vobis autem tribulatio, sed ex aequalitate in hoc tempore, ut vestra abundantia sit ad illorum inopiam et illorum abundantia sit ad vestram inopiam« (— hier schliesst der englische Text an, V. 1 —), und ihr bemerkte: et providendum esse, ne quod libenter faceret semper facere non posset (so V. 2—5). Ihre Entgegnung siehe V. 6.

. . . . . Þat charite gunne not to slake,
. . . . . But as he gladliche nou ȝiueþ and doþ
»Eiþur oþur þus to cloþun and fede; Þat he mowe do afturward forþ.« 5
Such purueau̯nce men schulde make Of þeos word was heo nouht aferd,

V. 6 der latein. Text in der Leg. Aur. cap. 29 (ed. Grässe) fährt fort: Quae illa mira verecundia (et sermone parcissimo peritissimoque) dissolvebat, testem invocans

[1] In der Edit princ. Dresd. 1472 fehlt diese Legende der Paula. Eine Prosaübertragung derselben, aber unter dem Titel S. Pauline statt Paula, enthält die altenglische Uebersetzung der Leg. Aur. (Ms. Egert. 876, Harl. 630, Harl 4775), welche im Anfange des 15 Jhdts. von mehreren »Doctoren der Theologie« nach der französischen Uebersetzung des Jehan de Vignay angefertigt und später von Caxton überarbeitet und gedruckt wurde; diese engl. Uebertragung ist bereits sehr verderbt.

[2] Vgl. 2 Corinth. 8, 13—14. Der Text der Vulgata stimmt nicht wörtlich mit der oben citirten Stelle überein.

Ful myldeliche heo onswerd :
»God i take to my witnes,
For his loue do i þis godnes;
And also hit is my disir
To dye a pore beggir,
No peni to my douhtres leue,
So clene awey my good to ȝeue
Þat of myn owne leue nouht bihynde.
A schete, my bodi in to wynde,
Of moni men þat her liue,
Ȝif i bidde, þei wol me ȝiue ;
A beggere ȝif he aske of me
Anoþur monnes þing þauh hit be,
Ȝif I from him þenne torne myn eȝe,
And þenne for faute þe pore mon dye, —
I take witnes of seint Poule —
God of me wol aske his soule.«

Þis wommon of so gret nobleye
Wolde not spende hire moneye,
Þat heo hedde kept for þe nones,
In to suche precious stones
Þat wiþ þis world and eorþe here
Passen awey al in fere,
But to stones þat meuen and lyue,
To whuche God haþ his grace iȝiue :
In eorþe her þat ben pore
And sum tyme hungren and þursten sore, —
Of þe whuche, wiþoute lipse,
Seint Jon seide in þe Apocalipse :
Þe cite of þe grete kynge
Is mad ouer alle þinge.

OÞur souuel vsede heo non
But oyle wiþ hire bred alon,
But hit were þe grettore festeday ;
Þen lutel mete wolde hire pay.
Of hony oþur milk or elles fisch .
Oþur eiren comen non in heore disch,
And oþur metes þat to mouþ ben swete,
Ful luyte of hem heo wolde ete. —
Sum men þer ben neuerþeles :
Al þauh þei vsen no gret deyntes,
Her wombes þei wollen wiþ such metes fille
And chastite þerfore þei spille,
And ȝit þei wene hit beo clannes
Hem to fulle wiþ suche mes. —
(JERONIMVS dicit :)
But i kneuȝ a mon of þe Susurron —
Þat is a schrewed nacion (!) —
Þat seide to hire on þis maneere :
»Þou þi self spillest here,
Þou art so feruent in vertue
Þat sum men seyn þart waxen newe
Out of þi witte ; þerfore i red,
Cumforte þi brayn beter wiþ sum bred
And wiþ sum substancial mete,
Þi wit aȝeyn forte gete,
And take þe to anoþur scole,
For men þe holde but a fole.«
Þenne heo him ful sone onswerd,
As wommon þat of God was ferd :
»To gode angeles and to men
Spectacle mad forsoþe we ben :
For Cristes loue we ben holden vnwys ;
But neuerþeles þenk on þis :

34) lipse: ellipse. 52) Jeronimus dicit eingeschoben, wie 133, 212.

dominum (engl. directe Rede) se pro illius nomine cuncta facere et hoc habere voti ut mendicans ipsa moreretur, ut unum nummum filiae non dimitteret et in funere suo aliena sindone involveretur. 16 (Ad extremum inferebat :) Ego si petiero, multos inveniam qui mihi tribuant ; iste mendicans si a me non acceperit quid ei possum etiam de alieno tribuere, si mortuus fuerit, a quo ejus anima requireretur? (V. 22 Zusatz des Dichters) 24 Nolebat in his lapidibus effundere pecuniam qui cum terra et saeculo transituri sunt, sed in vivis lapidibus qui volvuntur super terram (32—33 erklär. Zusatz), de quibus in Apocalipsi Johannis : civitas magni regis exstruitur. 38 Exceptis festis diebus vix oleum in cibo accipiebat, ut ex hoc uno aestimaretur quid de vino et de liquamine et piscibus et lacte et melle et ovis et reliquis quae gustui suavia sint judicarit, 46 in quibus sumendis quidam se abstinentissimos putant et, si his ventrem ingurgitaverint, tutam pudicitiam suspicantur. 52 Novi susurronem quendam, quod genus hominum vile est, quasi benevolum nuntiasse quod prae nimio fervore virtutum quibusdam videretur insana et cerebrum illius diceret confovendum (engl. directe Rede). Cui illa respondit : Theatrum facti sumus mundo et angelis et hominibus : nos stulti propter

Þat þing þat is to God folye
To men hit is wisdam and joye.«
Þus holy writ bereþ witnes —
Good is beo war boþe more and les.

AN Abbei of men of religioun
Heo hedde mad, of gret renoun:
And aftur þat, wiþouten wene,
Heo gederde of maidens clene
Þreo wel feire cu*m*paignies
And hem sette in feir abbeyes,
God to serue day and niht,
Þat made alle þing, derknes and liht.
Whon eny of hem bigonne to chide,
Wiþ softe wordes in þat tyde
Heo wolde hem ouercome anon
And loueliche make hem aton.
Whon þe ȝonge in hote blood
Bigonne to waxe wylde of mod:
Þouh þei were neuer so nessche,
Wiþ fastyng heo maad he*m* chast heor flesche:
For þe bettre heo chose and toke
Þat þe wombe raþur þen þe þouht oke.
Heo seide: »clannes of bodi in cloþing
Is ofte þe soule defoulyng« —
Þat heo seide, for þei schulde nouht
Haue to muchel in heor þouht
Bisynesse of gret aray
For þe bodi, niht ne day. —
Deedes þat men holden no trespas
In þis world in certeyn cas,
Idon in cloystre heo hem heold
Ful gret trespas, as heo feld.
To hem heo wolde, whon þey weore seke,
Flesch and fisch let dihten hem eke,
But, þouh hire self weore seek also,
Heo nolde not ete neuer þe mo:
To oþure heo schewed hire godnes,
And to hire self al hardnes.

IN a somer hit biful,
In þe Moneþ of Jul,
Þat al hire bodi, hond and fote,
Was taken wiþ a feuere hote;
Þat hedde ibrouht hire so lowe
Þat vnneþe heo mihte breþ blowe.
But aftur þat wiþ Godus gras
Of þat seknes heo mended was.
Þen leches hire counseyled and bad,
Wiþ wordus softe and eke sad,
Þat heo schulde vse to drinke wyn,
A luitel þunne, but not to fyn;
Þei seiden wiþ o vois alle
Þat heo mihte lihtliche falle
In to a dropesye and synke,
Ȝif þat heo watur dude drinke.
(JERONIMVS dicit:)
ÞEn i bigon prieueliche
To preye þe pope ful specialiche,
Þat was icalled Ephiphayn —
Of his *pr*esence heo was euer fayn, —
þat he schulde bidde hire and constreyn
Wyn to drinke wiþouten feyn.

75) þart aus þou art verschmolzen. 102 u. 103) hem doppelt.

Christum, sed stultum Dei sapientius est hominibus (71—72 nicht im lat.). 74 Post virorum monasterium, quod viris tradiderat gubernandum, plures virgines, (quas ex diversis provinciis congregaverat, tam nobilis quam mediocris et infimi generis), in tres turmas et monasteria divisit, (ita dumtaxat ut opere et cibo separatae psalmis et oratione jungerentur). 82 Jurgantes inter se sermone lenissimo foederabat, 86 lasci-vientem adolescentularum carnem crebris et duplicatis frangebat jejuniis, malens eas stomachum dolere quam mentem, dicens munditiam corporis atque vestium animae esse immunditiam, et. quod inter saeculi homines vel leve putatur vel nihil, hoc in monasteriis gravissimum esse delictum dicebat. 102 cumque aliis languentibus large praeberet omnia et esum exhiberet carnium, si quando ipsa aegrotaret, sibi non in-dulgebat, et in eo inaequalis videbatur quod in aliis clementiam, in se duritiam com-mutabat. 108 (Referam quod expertus sum:) Mense Julio ferventissimis aestibus incidit in ardorem febris; et post desperationem cum Dei misericordia respi-rasset et medici suaderent ob refectionem corporis vino esse opus tenui et parvo, ne aquam bibens in idropisim verteretur, 124 et ego clam beatum episcopum Epiphanium (127 Zus.) rogarem ut eam moneret, immo compelleret vinum bibere,

But heo p*ar*ceyued sone hit,
Heo louh and seide hit was my wit
Þat þe pope Epiphayn
So schulde hire bidde and to hire sayn.
Whon i sauh þat heo so louh,
Out of þe hous I me drouh.
And whon þat i was out iworþe,
I abod til heo com forþe;
Þen I him asked hou he hedde isped
Of þe wordus þat I him red.
He onswerde þat heo him bad
To bidde an holde mon, þat wolde be lad,
Wyn forte drinke, for heo wolde non,
For frendes cou*n*seyl ne for fon.
Whon þat heo serwe schulde make
For deþ, for hire children sake,
Euere þerwiþ heo was meke;
But neu*er*þeles heo was ofte seke
For hire hosebondes dizinge
And for hire children departynge,
Out of þis world whon þat þei went;
But euermore heo tok entent
Wiþ signe of þe holy crois
Hire mouþ to stoppe and hire vois,
Hire þouht also heo wolde refreyne,
On God þerfore þat heo nolde pleyne.
And þauh monkynde, þat is so frele,
For frendes deþ wol make gret dele,

Wiþ good bileeue and sad preyere
Hire soule heo cu*m*forted here.
Studefastliche heo set hire wit
In muynde to haue holy writ;
Heo louede wel good stori
And clept hit fou*n*deme*n*t of soþfastn*us*, witer*ly*.
Whon heo hit herde, was hire vertue
Parfytliche forte suwe
Þe spirituel vndurstondyng,
To kepe hire soule in good lyuyng.
Heo hedde also þis vertu
Þat heo couþe speken Ebru,
In so muchel, wiþouten lesynge,
Þat heo wolde boþe rede and synge
Þe salmus of þe sauteer
Wiþouten fayle al in feer,
Vppon hire tonge feire hit felle
On Ebru hire tale to telle.
So dude aftur hire hir douhtur dere,
Eustoche, þat wel couþe lere.

NOu who mihte wiþoute wepyng
Telle of þis wo*m*mons dep*ar*tyng
Out of þis world at Godus wille,
Þat heo disirede eu*er*e to folfulle?
In to a wondur gret seknes
Þis wo*m*mon fel, wiþouten les;

137) heo statt he?

V. 130 (ut erat prudens et sollertis ingenii,) statim sensit insidias et, subridens, meum esse quod ille diceret intimavit. (Quid plura?) 134 Cum beatus *pontifex* (engl. I, sc. Ierom) post multa horamenta exiiss*et* foras, quaerenti mihi quid egisset, respondit: Tantum profeci ut ipsa mihi seni homini paene persuaserit ut vinum non bibam (der engl. Text setzt eine andere Lesart des Orig. voraus? 144 In luctu mitis erat et suorum mortibus frangebatur maxime liberorum, nam et viri et filiorum dormitione saepe periclitata est, 151 et cum os stomachumque signaret et matricis dolorem crucis niteretur impressione lenire, (superabatur affectu et credulam mentem parentis viscera consternebant animoque vincens fragilitate corporis vincebatur — Der engl. Dichter folgt hier dem wohl verdorbenen oder in seinen Antithesen nicht bequemen Text seiner Vorlage nicht genau, vgl. V. 156—159). 160 Scripturas sanctas tenebat memoriter, et cum amaret historiam et illam veritatis diceret fundamentum, magis sequebatur intelligentiam spiritualem et hoc culmine aedificationis animae protegebat. 168 (Loquar et aliud, quod fortasse aemulis videtur incredulum:) Hebraeam linguam, (quam ego ab adolescentia multo labore et sudore ex parte didici et infatigabili meditatione non desero, ne ipsa ab ea deseratur,) discere voluit et consecuta est ita, ut psalmos hebraice caneret et sermonem absque ulla latinae linguae proprietate personaret — quod quidem usque hodie in sancta filia Eustochia ejus cernimus. 178 (Hucusque navigavimus prosperis ventis et crispantia maris aequora labens carina sulcavit; nunc in scopulos incurrit oratio,) quis enim posset siccis oculis Paulam narrare morientem? 182 Incidit in gravissimam valetudinem, immo quod optabat invenit: ut nos desereret et domino plenius jungeretur. (Quid diu differo et dolorem meum in aliis immorando facio longiorem?)

Þen hed heo founden hire desire
To wende to þat lord and sire
Þat made alle þing of nouht
And wot boþe dede and þouht.
Whon heo feled wel þat heo schulde dyȝe,
Hire limes woxun cold, þe*n* fayled þe eȝe,
But ȝit such strengþe as heo had,
Þeos *ver*sicles heo seide and bad:
*Domi*ne dilexi decorem domus tue
Et locu*m* habitacionis glorie tue,
And þe salm hol and sum
Quam dilecta tab*er*nacula tua *domi*ne virtutu*m*,
Þat alle men mihte here hire sey
Elegi abiecta *esse* in domo dei mei
Magis q*uam* h*abi*tare in tab*er*naculis pec-catoru*m*,
Til þat þe breþ was hire binum.
But neu*er*þeles heo lay ful stille,
Heo onswerd no mon at his wille.
JERONIMVS dicit:)

Ich hire asked hou þat hit was
Whe*þur* heo soffred ouȝt peine i*n* þat plas,
And whi heo nolde not onswere
To men þat calden vppon hire þere.
On Gru heo onswerde wiþ good fyau*n*ce
Þat God hir hedde isent þat chaunce
Þat heo feled no maner greef,
But al was pes: þat was hire leef.
Aftur þat made heo no res,
But sweteliche heold hire pes,
And þen hire eȝen wenten to geder,
And feir and clene as swannes feþer,
But euer þe tonge gon to sey
Elegi abiecta *esse* in domo dei mei,
Þat men mihte vnneþe ihere,
Wiþ þe *ver*sus tofore al in fere,
Til þat þe gost heo hedde iȝiue,
Wiþ God eu*er*more to liue.
Þen þe monkes of þat hous
Þat heo hedde mad so glorious,
And þe maydens also
Þat heo to gedere hedde gedered þo,
Token hir bodi wiþ dreri mood
And to þe place þer heor chirche stod
Ful deuoutliche þei hit bare,
And buried hit riht sone þare,
Faste bi vndur þe churche
Þat god for hire wondres doþ worche.
Þen Eustoche, hir douhtur, leope
To hire sepulcre, forte wepe;
So gret deol heo made, parde,
Wiþ hire iburied heo wolde haue be.
God is witnesse, i dar wel say,
Hir modur wiþ hire lafte no money,
But raþur in oþur mennes dette;
Þat was hard to he*m* þat wer sette
Þorwh hire in religiun,
Monkes and maidens of deuociun;

229) þat st. þer.

V. 188 Sentiebat (prudentissima feminarum) adesse mortem (et) frigescente jam parte corporis atque membrorum solum animae teporem in sacro et sancto pectore palpitare,), et nihilominus, quasi ad suos pergeret alienosque despiceret,) illos versiculos susurrabat: domine dilexi decorem domus tuae et locum habitationis gloriae tuae et quam dilecta tabernacula tua domine elegi abjecta esse in domo Dei mei. 202 Cumque a me interrogaretur cur taceret, cur nollet respondere, inclamanti an doleret aliquid, graeco sermone respondit: nihil se habere molestiae, sed omnia quieta et tranquilla perspicere. 210 Post hoc obmutuit et clausis oculis, (quasi humana despiceret, 213 Zus.) usque ad expirationem animae eosdem repetebat versiculos, vix ut aure apposita quod dicebat audire possemus. 220 (Tota ad funus ejus Palaestinarum urbium turba convenit.) Quem enim monachorum latentium in eremo cellula sua tenuit, quam virginum cubiculorum tenuerunt secreta (anders im engl.), sacrilegium putabat qui non tali feminae ultimum reddidisset officium, donec supter ecclesiam (et juxta specum domini) conderetur. 230 Venerabilis filia ejus virgo Eustochium (quasi ablactata super matrem suam abstrahi a parente non poterat, deosculari oculos, haerere vultui, totum corpus amplexari) et se cum matre velle sepelire. 233 Testis est Jesus nec unum quidem nummum ab ea filiae derelictum, sed magis tribuens egenis (die engl. Prosaübertragung des Ms. Egert. 876 hat hier: she lefte neuer a peny to her doughter but *money of straungers*) et, quod his difficilius est, fratrum et sororum immensam multitudinem, quam et sustentare arduum est et abjicere impium est.

Þenne was hard hem forþ to fynde,
And worse was (ha) left al bihynde.
Al þis storie, hol and sum,
Telleþ to ou þus seint Jerom,
Þat kneuh hire lyf and hire ende.
Þerfore haueþ hit wel in mynde!
Fare wel, Paula, and prey for vs
To Godus sone, þat is Jhesus!

2. S. Ambrosius.

HErkeneþ, sires! for my purpose
Is ou to telle of seint Ambrose.
But furst his name i wol expoune:
Lustneþ wiþ good deuocioune!
Ambra is a spicerye,
Of gret pris, smelleþ swotelye:
Þerof is called þis name Ambrose:
For riht as hit sauereþ in monnes nose
Riht so dude he in word and dede,
Monnes soule to gete gret mede;
And precious was to holy churche:
Doctur he was and tauhte to worche
Cristene men heore God to plese,
In charite to lyue and pese.

OÞer elles þou maiȝt sei þat Ambros
Is seid of ambra and syos:
Syos is to seyn »God« riht,
And ambrum good sauour pliht.
Þenne, for he wiþ good preching
Made men knowe God ouer alle þing,
God is good sauur to vche mon
Þorwh his techinge, þat good con.
For Ambros is and also was
Good Cristes sauour in eueri plas.

OÞer þou maiȝt wel diuise
Þe nome of Ambros in þis wyse:
Ambrum is to seye fadur of liht,
And syon a luytel child ful riht.
Þen Ambros him seluen
Is fadur of moni gostliche children,
He was lihtful in expounyng
Holy writ, wiþouten lesyng,
In conuersaciun he was eke
Riht as a chyld wondurliche meke.

OÞur þou maiȝt expoune hit, and not varie,
As seiþ þe bok, iclept Glosarie:
Ambrum is heuenlich smel of sauour:
So sauerede he in halle and bour
In gode fame and contemplaciun,
He hedde gret deuociun.
Celestis Ambrosia, wiþouten lete,
Is vndurstonden Angles mete:
Þat is to seyn þat inward siht
Þat Ambrose hedde in God Almiht.

ÞIs word also Ambrosium
Is to seyn al and sum
An heuenliche honycombe:

251) Ms. lef mit klein überschr. t; zu lesen ist: (to) leve oder ha left.
17) Ms. Good st. God.

(V. 242—245 Zus.) 246 Vale o Paula et cultoris tui ultimam senectutem orationibus juva.

2) Ueberschrift im Ms.: de nomine Ambrosii. Das lat. Original s. Leg. Aur. cap. 57 de s. Ambrosio. In der altengl. Prosaübers. (Ms. Egert. 876) fehlt die Deutung des Namens, die aber in Caxton's Ausg. wieder aufgenommen ist. V. 1—4 Einl. des Dichters. — 5 ff. vgl. L. A.: Ambrosius dicitur de ambra, quae est species valde redolens et pretiosa: iste enim ecclesiae valde pretiosus exstitit et in dictis et in factis suis valde redoluit. 15 Vel dicitur Ambr. ab ambra et syos, quod est Deus, quasi ambra Dei: Deus enim per eum quasi per ambram ubique redolet; fuit enim et est bonus odor Christi in omni loco. 25 Vel dicitur ab ambor (engl. ambrum), quod est pater luminis, et sior (engl. sion), quod est parvulus: quia pater in multorum filiorum spirituali generatione, luminosus in sacrae scripturae expositione et parvulus in sua humili conversatione. 35—50 Vel sicut dicitur in Glossario: ambrosia, esca angelorum, ambrosium coeleste mellis favum; fuit enim coelestis odor per odoriferam famam, sapor per contemplationem intimam, coeleste mellis favum per dulcem scripturarum expositionem, esca angelica per gloriosam fruitionem. (Die Erklärung V. 37

Þat hedde seint Ambrose in his wombe
Þorwh swetnesse of exposicioun
Of holy writ in religioun.
Now haue I expouned his name.
And hou he sauered in gode fame.
Herkneþ nou, hosbonde and wyf,
And i schal tellen ou of his lyf.
Riht as a clerk, was clept Paulin.
Wrot hit to seint Austyn.

AMbrose of Rome was *præfecte*,
And of his wyf wiþouten lette
He gat a child, was clept Ambrose,
Þat mon was aftur of gret lose.
Hit bifel vppon a day,
Whil he was ȝong, in cradel he lay.
And, forte stille him of his wepe,
Rokked he was and fel on slepe;
Þer he lay wiþ open mouþ.
Þen ful a cas wondur selcouþ:
For sodeynliche a cumpaygnye
Of beon þer come, swiþe monie,
Hiis mouþ þei fulden and his face —
Þat men seȝen wel in þat place, —
Þei fullen in and out blyue
As þeiȝ his mouþ hedde ben heor hyue.
And afturward þei toke þe fliht
In to þe eir so fer on hiht
Þat no mon mihte on eorþe wiþ eȝe
Seo þis ben whodur þei dude fliȝe.
Whon his fadur þis wondur hedde seyn,
He seide, as mon þat was riht fayn:
»Þis child, i wot, so mot i þeo,
Sum gret mon schal he beo.«
Whon þis child com to fourtene ȝere
Of age, he wente ofte tyme in fere
Wiþ modur and sustur to þe churche.
Goode dedes forte worche.
He tok good hede to vndurstonde
Hou þei cussed þe prestes honde.
Whon he com hom, he wolde, iwis,
Profre his sustur his hond to cus,
And he wolde sei on his pleying
Þat moste heo do nedelyng.
For he was ȝong, non hede heo tok,
Heo wolde him bidde go to his bok.
Whon he was lettred and vndurstod,
Monye causes, bi þe rod!
In þe noble cite of Rome
Sikerliche he vndurnome,
Rihtfuliche he hedde in mende
And lawefuliche brouhte hem to ende.
Whon þe emp*e*rour p*ar*ceyued þis,
To him he sende anon iwis,
To gou*e*rne þe pr*o*uinces of Lygurie
And also of Emylye.
Whon þat he com to Melan,
Þer of þe bisschop ded was þan.
Þe peple gedrede euerichon
To chese to bisschop sum god mon.
But heretykes dwelled hem amon(g),
Weren called Arrian*us*, of wit ful strong,
Þat sumwhat weren out of bileeue.
Gode feiþful men and þei þenne streue
Who schulde beo bisschop and hed;
Þei neore not alle in on red,

97) Ms. he st. hem.

nicht im lat., vgl. V. 23; sie scheint vom englischen Dichter selbst hinzugefügt zu sein). — 51—54 Zusatz. 54 Ejus vitam scripsit Paulinus Nolanus episcopus ad Augustinum. 57 Ambrosius, filius Ambrosii praefecti Romae, cum in cunabulis in atrio praetorii esset positus et dormiret, examen apum subito veniens faciem ejus et os ita complevit, ut quasi in alveolum suum intrarent pariter et exirent. 73 Quae postea evolantes in tantam aeris altitudinem sublevatae sunt, ut humanis oculis minime viderentur. 77 Quo peracto territus pater ait: Si vixerit infantulus iste, aliquid magni erit. — 81 Postea cum adolevisset et videret matrem et sororem, sacram virginem, manus sacerdotibus osculari, ipse ludens sorori dextram offerebat, asserens et sibi id ab ea fieri opportere. 91 Illa vero, ut adolescentem et nescientem quid diceret, respuebat. — V. 93 Romae igitur litteris eruditus, cum causas praetorii splendide peroraret, 99 a Valentiniano imperatore ad regendam Liguriam Emiliamque provinciam directus est. 103 Cumque Mediolanum venisset et ibidem episcopus tunc deesset, convenit populus, ut sibi de episcopo provideret. 107 Sed cum inter Arianos et catholicos de eligendo episcopo seditio non modica oriretur,

Þer ros a gret sediciun
Tofore þat ilke elecciun.
Ambrose þenne wiþ gret res
Tok þider þe wey, to make al pes.
As sone as he þenne comen was
Þider as þe pepul was gedred in plas,
A vois anon of an innocent
Was herd of alle, verement! :
»I put ȝou alle in sad hope,
Ambrose schal ben oure bisschope.«
Þei sented alle to þat vois,
»Ambrose«, þei crieden wiþ gret noys,
»To vr bisschop we wol haue;
Þat he assente, onliche we craue«.
Whon þat he þus vndurstod,
Wiþ fere he wolde ha torned heore mod,
And ȝit he dude anoþur þing:
To þe juges seete he wente hiȝing
And aȝeynes his olde wone
Sum men tofore him dude he come,
Als he sat for juggement,
And hem comaunded to turment —
For þe pepul schulde wel se
Þat he hedde ben ful of cruwelte.
Þis holy mon caste þat,
For he disired non such stat,
And for þei schulde ha lost heor hope
Him haue had to heore bisschope. —
But þe peple for al his gyse
Cried on him vppon þis wyse:
»Let beo þi fare, mak hit not þus!
Þi sunne þer of falle hit on vs.«
Þen was he stourbled in þouȝt and eȝe
And wente him hamward in gret hyȝe;
He wolde to philosophye him (ha) professed.
But he was called aȝeyn and cessed.
And for he nolde bisschop haue ben,
He made þe moste comun wommen
Openliche come to his in,
Þat bisschopriche for he nolde wyn,
And, þauȝ he dude not bote good,
He wolde haue mad þe peple wood,
Anoþur mon forte haue chose
And of him laft heore purpose.
Þe peple euere and ay in on
On him þei criede euerichon
Þat þei wolde bere al þe synne,
Þat bisschophede so he wolde winne.
He sauȝ þat he þus miht not spede:
Þe nexte niht wiþoute nede
He stal awey and wolde haue gon
To þe toun of Ticinun anon.
Þiderward, þe soþe to say,
He wende he hedde holden þe way.
Whon hit was day, he loked aboute:
Þen sauȝ he wher he stod þer oute:
At on of þe ȝatus of Melan,
Þat is called þe ȝate Roman.
Þenne men sone him fonde
At þe ȝate, þer he dude stonde.
Þei him kepte and word sent
To þe emperour Valentinian, verrement,
Hou þei to bisschop him hedde ichose,
Preyeden him assente to heor purpose.
Þe emperour þenne ful joyful was
Þat him schulde falle so feir a caas
Þat a juge, þat he hedde isent

123) sented = assented. 147) im Ms. fehlt ha oder haue.

V. 115 illuc Ambr. causa sedandae seditionis perrexit. 118 Et statim vox infantis insonuit, dicens Ambrosium episcopum (engl. directe Rede), 123 cujus voci omnes unanimiter consenserunt, Ambrosium episcopum acclamantes (engl. dir.). 127 Quo ille cognito, ut eos a se terroribus removeret, ecclesiam exiens (129 ist Ausfüllsel) tribunal conscendit et contra consuetudinem suam tormenta personis adhiberi jussit (135—140 erklär. Zusatz). 141 Quod cum faceret, populus nihilominus acclamabat: Peccatum tuum super nos. 145 Tunc ille turbatus domum rediit et philosophiam profiteri voluit. Quod ut ne faceret, revocatus est. 149 Publicas mulieres publice ad se ingredi fecit, ut, his visis, ab ejus electione populum revocaret. 157 Sed cum nec sic proficeret, sed semper populum peccatum suum super nos acclamare videret, 161 fugam media nocte concepit; cumque Ticinum se pergere putaret, mane ad portam civitatis Mediolanensis, quae Romana dicitur, invenitur. 170 Qui inventus cum custodiretur a populo, missa relatio est ad clementissimum imperatorem Valentinianum. 177 Qui summo gaudio accepit, quod judices a se directi ad sacerdotium peterentur.

To kepe his lawes wiþ good entent,
Was ichose so feiþfuliche
A bisschop to beo verreyliche.
Þe prefecte, þat corteis was of wille,
Was glad þat he þat schulde folfille;
For, whon Ambrose was to Melan sent,
Þe prefecte seide wiþ good talent:
»Go forþ now, as no domusmon,
But as bisschop ouer mony on.«
Whil þat þeos tiþinges þus hynge,
Ambrose him hudde, wiþoute lesynge;
But he was founden amongus hem.
He leued wel, but him lakked baptem:
Þen was he cristened in watur cler
And þe eihteþe day set in bisschops chayer.
Þenne at þe four ȝeres ende
To Rome forsoþe gan he wende.
His sustur þat maiden was, an holy wommon,
His riht hond heo custe anon.
He smyled and seide: »suster, hit is wust,
Þou hast cussed a prestes fust;
I seide þe sum tyme hit moste so be,
But neuerþeles þou leuedest not me.«

HIt bifel afturward sikerliche
Þat in a cite voyded a bisschopriche.
Þider he went al in certeyne,
A bisschop þer forte ordeyne.
Whon þer on ichosen was,
Þen nolden heo assente to þat caas,
Þe emperice, was clept Justine,
Ne oþur heretykes monye and fyne,
For þei wolden þat þe electioun
Hed fallen vppon on of here sori religioun.
Þen a maiden of secte of þe Arian
Hedde þouȝt haue wrouȝt Ambroses ban;
To seint Ambrose anon heo stert
And tok him smartly bi þe skert,
To þe wymmen heo wolde him haue drawe,
And þei him wolde ha smite ful fawe,
Him boren an honde þen vuel talent
And, bi þe lawe! þenne him haue schent
And from his churche wrongfuly
Haue put him out wiþ vileny.
Þenne to hire he seide corteisly:
»Prest ich am, þauȝ i beo not worþi.
Forsoþe, þou art vuele itauht,
To set hond on prest bi semeþ þe nauht.
Godus dom þou scholdest haue in drede;
Þou nost what may falle to þi mede.«
Hit byfel as he seid:
Heo was on morwen ded on bere ileyd.
Touward hire graue of his godnesse
Þen he hire ladde for al hire schrewednesse.
Þen alle men þat þis wondur herd
Of God and him woxun aferd.

AFtur þat, in certeyn,
To Melan he tornde aȝein.
Þen Justine, þat emperice,

213) Of secte of þe arian st. of þe secte of arian wie 213. 276. 286.

V. 183 Laetabatur enim probus praefectus, quod verbum suum fuerat in eo adimpletum; dixerat enim, cum proficiscenti mandata donaret: vade, age, non ut judex, sed ut episcopus. 189 Pendente relatione, iterum absconditur, sed inventus, cum adhuc esset catechumenus, baptizatur et VIII die in episcopalem cathedram sublimatur. 195 Cum autem post annos IV Romam ivisset et soror sua, sacra virgo, ejus dextram oscularetur, sibi ridens ait: Ecce, ut dicebam tibi, sacerdotis manum oscularis. — 203 Cum autem in quandam civitatem pro quodam episcopo ordinando ivisset et ejus electioni Justina imperatrix et alii haeretici contradicerent, volentes ut aliquis de sua secta ordinaretur, 213 una de Arianorum virginibus impudentior caeteris (tribunal conscendit et) beatum Ambrosium per vestimentum apprehendit, volens ipsum ad partem mulierum trahere, ut ab iis caesus de ecclesia cum injuria pelleretur. 223 Cui Ambr. ait: Etsi ego indignus tanto sacerdotio, tibi tamen non convenit in qualemcunque sacerdotem manus injicere: unde timere debuisti judicium Dei, ne tibi aliquid contingat. 229 Quod dictum exitus confirmavit: nam die alio mortuam ad sepulcrum usque deduxit, gratiam pro contumelia rependens; quod factum omnes perterruit. — 235 Post hoc Mediolanum reversus, innumeras insidias a Justina imperatrice pertulit,

Of maners wox boþe wylde and nice,
And of þe peple heo worschiped moni on
And ȝiftus ȝaf to vche mon,
Hem to sture aȝein Ambrose —
Þat was iwis an vuel *pur*pose.
Þei weoren aboute, of vuel wil
To haue put him in exil.
A schrewe þer was among oþur —
I trouwe he was þe deueles broþur —
Þat was so wod in his doyng
Þat bi his chirche he made his dwellyng
And in his hous he hedde redye
A cart, seint Ambrose to carie
Out of þe lond, fox of fyl,
Whon he weore dampned to exil,
Þat no bodi wox so bolde
In londe him aftur forte holde;
Þis was þe cast of Justine,
Þe emperice, a schrewe ful fyne.
But bi Godus ordinaunce
Þenne bifel þis ilke chaunce:
He þat hedde arayed þe cart
He was exiled swiþe smart
Vppon þat ilke same day
Þat wende to ha lad Ambrose away,
In þe same cart he was caried
Out of þat lond, and foule iharięed.

SEint Ambrose was þe furste man
Þat in þe churche of Melan
Ordeyned offyces and songe
And melodye of vois and tonge.
In þe cite of Melan
Was þat tyme moni a man
Þat wiþ þe deuel acumbred were
And weren ibrouht in muchel fere;
Þe deuel made hem crie in heore *tur*ment
Þat Ambrose hedde hem ischent.
But Justine, þat wikked wo*m*man,
Wiþ heretykes of þe secte of Arrian,
Þat to gedere token heore dwellyng,
On Ambrose maden a lesyng:
Þei seiden hit was soþ verrey
Þat Ambrose wiþ his money
Hedde hured men to þat entent,
To seiȝe þat þe deuel hem dude t*ur*ment,
And eke of Ambrose verreyliche
Þis lesyng þei maden falsliche.

HIt bifel sodeynliche þan
Þat on of þe secte of Arrian
Wiþ þe deuel sone was take;
For wod he grenned and gon to quake,
He fel adoun among hem alle
And gon to crye and to calle:
»I wolde þat alle þat nou ne p*ur*pose,
Þat nou ne byleeue on Ambrose,
Þat þei ne weore t*ur*mented als am I —
I suffre serwe, sikerly!«
Confuys þenne was *þat* cu*m*paygnye;
Þer þei him slowen for his crye
And þenne wiþ heore oune honde
Þey him dreynte in a ponde.

A maister heretyk þer was on,
An hard mon of conuercion
And a scharp mon of wit

264) wende = wende he, wie 714 wolde, 961 knewe, Theod. 314 leued. 291) u. 2) ms. non statt nou.

muneribus et honoribus adversus eum populum excitante. 243 Cum ergo multi eum in exsilium pellere niterentur, 245 unus eorum caeteris infelicior in tantum furorem excitatus est, ut juxta ecclesiam domum sibi locaret ac in ea quadrigam paratam haberet, quo procurante Justina facilius raptum ad exsilium deportaret. 257 Sed Dei judicio ipso die quo eum rapere arbitrabatur, in eadem quadriga de eadem domo in exsilium pulsus est. (Cui tamen Ambr. reddens bona pro malis, sumptus et necessaria ministravit.) — 265 Cantus et officium in ecclesia Mediolanensi celebrari instituit. 269 Erant et tunc temporis Mediolani multi a daemonibus obsessi, qui se torqueri ab Ambrosio magnis vocibus clamabant; 275 Justina autem et multi Arianorum, cum simul habitarent, dicebant Ambrosium pecunia homines comparare qui se ab immundis spiritibus vexari mentirentur et ab Ambrosio dicerent se torqueri. 285 Tunc subito unus ex illis Arianis qui adstabant, arreptus a daemonio in medium prosiluit atque clamare coepit: Utinam sic torqueantur ut torqueor, qui non credunt Ambrosio! 295 At illi confusi in piscinam demersum hominem necaverunt. — 299 Quidam haereticus, acerrimus disputator et durus et inconvertibilis ad fidem,

To plede aȝeynes holy writ.
Vppon a day he com to here
Seint Ambrose preche, þe peple to lere,
And he sauh at Ambroses ere
An angel speke þe wordus þere
Þat to þe peple he dude preche —
Wel forte lyue he dude teche.
Of þat siht he was ful feyn,
To cristene feiþ he tornde aȝeyn
And defended strongliche
Þat he hedde dispysed falsliche.

A coniuror þer was also
Þat þouȝte to Ambrose worche wo;
He calde vp fendes and forþ hem sende,
Seint Ambrose forte schende.
But þei nedde pouwer, wiþ no gin,
To neihe þe hous þat he was in,
Ne nouþur nuyȝe his persone —
God ȝaf him grace, þat sit in trone.
Hit bifel bi þat coniurour
Þat he was take and put in tour.
Whon he was tormented for his misdede,
He seide seint Ambrose him put in drede;
On seint Ambrose he cried out —
Þei wondred on him þat stoden about.
Þer was a mon in Melan
Þat þe fend was fallen on.
In to þe citee whon he schulde go,
Þe deuel wolde him fleo fro;
And whon þat he schulde outward wende,
In to þat mon he wolde lende.
He was asked hou þat was.
Þe fend onswered in þat cas
And seide: awei from him he fledde,
For seint Ambrose sore he dredde.

ANoþur mon bi nihtes tale
In to seint Ambroses chaumbre stale:
Justyne, þat wikked emperice,
Him hedde i huired to beo so nice,
Þat holy mon forte sle
And afturward awey to fle.
Þis mon wiþ his riht hond
His swerd out drouh, as brennyng brond,
Forte haue smiten þis holy mon;
But his arm druyed vp anon,
He ne mihte on none wyse
Þerwiþ aftur do no seruyse.

ANoþur mon þe fend hedde take,
And tormented him wiþ muchel wrake
And maad him crie in his wodnes:
»Ambrose me pyneþ wiþ wikkednes.«
Ambrose seide: »pes, þou foule fende!
Ambrose þe doþ no þing schende,
But þyn envye, for þat þou sest
Of cristen men, boþe lest and mest,
Steyhȝe vpward from whennes þou fil;
Ambrose nis not inflat of wil.«
Þe fend þenne ouercome wes
And of his crizing heold his pes.

HIt bifel vppon a day,
As Ambrose wente bi þe way,
A mon slod aȝeynes his wil,
Adoun to þe eorþe sone he fyl.
Anoþur mon, þat þer was,

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cum audiret Ambrosium praedicantem, vidit angelum ad aures ejus loquentem verba quae populo praedicabat. 309 Quo viso fidem quam persequebatur coepit defendere. — 313 Quidam aruspex daemones advocabat et ipsos ad nocendum Ambrosio transmittebat, sed (reversi daemones renuntiabant, quod) non solum ad ipsum sed nec etiam ad fores domus suae appropinquare valebant, (quoniam ignis insuperabilis omne illud aedificium communiret, ut etiam longe positi urerentur.) 321 Praedictus vero aruspex cum a judice propter quaedam maleficia torqueretur, clamabat amplius ab Ambrosio se torqueri. — 327 Quendam daemoniacum Mediolanum ingredientem daemon dimisit, egredientem invasit; interrogatus de hoc daemon ait Ambrosium se timere. — 337 Alius quidam nocte ejus cubiculum adiit, ut gladio ipsum necaret, prece ac pretio a Justina inductus; sed cum dextra gladium elevasset, ut ipsum percuteret, continuo aruit manus ejus. (Die bei Grässe l. c. hier folgende Erzählung von der Verweisung des Kaisers aus der Kirche fehlt im engl. wie auch in der Edit. princ.; sie folgt später ausführlich.) — 349 Quidam a daemonio arreptus clamare coepit ab Ambrosio se torqueri. Cui Ambr.: Obmutesce, diabole, quia non te torquet Ambrosius sed tua invidia, quia illuc homines adscendere conspicis unde tu turpiter corruisti, nam Ambrosius nescit inflari. At ille statim obmutuit. — 361 Quadam

Stod and louh at þat cas.
Seint Ambrose þenne wiþ deuocion
Seide: »þou þat stondest, fal nouȝt adoun!«
Vnneþe seint Ambrose þus hed seid,
Þe mon fel doun, on eorþe was leid,
And sori was for his oune fallyng
Þat of þe toþur monnes fal made lauhwyng.

ÞEr was also þat tyme a mon
Þat was icalled Macedon,
He was chef mayster of offyces,
Hem to rule and punissche vices.
Ambrose toward him went vppon a day,
For a pore mon him to pray;
But he his ȝate fond ischut,
Þat ingoinge miht he non get.
Þer of seint Ambrose was sumwhat irke
And seide to him: »þou schalt come to kirke,
And, þouh þe dore al open stonde,
In þer at schalt þou not fonde.«

HIt bifel sone afturward
Þat Macedon hedde enemys hard;
To chirche needes fleo moste he þo,
Þe dore was open, he miht not in go.
Þen was fallen þe purpose
Of þe holy mon seint Ambrose.

HE was of so gret abstinence,
For loue of god and reuerence,
Þat he fasted alway,
Saue saturday and sonday
And oþur principal festes,
He spared not for no gestes.

HE was of so gret largesse
Þat he deled al his richesse
To holichirche and to pore men;
Nouȝt to him self wolde he kepe þen.

HE was of so gret compassion
Þat he wolde for deuocion,
Whon eny mon dude to him knoweleche
His sunne wolde and his wreche,
He wolde wepe so bitterly
And þer of beo so sory,
Þat þe mon þat him so hedde ischriue
Schuld him repente sore to liue;
For his sunnes he wolde constreyne
A mon to wepe and suffre peyne.

HE was so ful of mekenesse
And of trauayl: boþe more and lasse
Þe bokes þat he made, God hit wot,
Wiþ his oune hondes he wrot,
But he were greued in his bodi
Wiþ seknes oþur wiþ maladi.

HE was so ful of pite
And of swetnesse, parde,
Þat, whon men tolden him tiþing
Of bisschopes oþur prestes dizing,
He wolde so wepe and gret deol make,
Þat no cumfort wolde he forþ take.
Whon men made him þen askyng
Whi þat he made such serwyng

403) dude wohl zu tilgen.

vice cum beatus Ambr. per civitatem pergeret, quidam casu lapsus est et in terra prostratus jaciebat: quod videns alter ridere coepit. Cui A.: Et tu, qui stas, vide ne cadas. Quo dicto statim lapsum doluit suum qui riserat alienum. — 373 Quadam etiam vice A. ad palatium Macedonii, magistri officiorum, ut pro quodam intercederet, venit; sed cum fores clausas invenisset nec intrandi copiam habere potuisset, ait: Et tu quidem venies ad ecclesiam et non clausis januis ingredi, sed apertis januis non valebis. 385 Elapso aliquo tempore metuens inimicos Macedonius ad ecclesiam fugit et patentibus januis aditum reperire non potuit. — 391 Fuit etiam tantae abstinentiae, quod quotidie nisi in sabbato et die dominico et festis praecipuis jejunabat. 397 Tantae etiam largitatis erat, quod omnia quae habere poterat ecclesiis et pauperibus, nil sibi retinens, tribuebat. 401 Tantae compassionis, ut, cum aliquis lapsum suum sibi confitebatur, sic amarissime flebat, quod illum similiter flere compellebat. 411 Tantae humilitatis et laboris, ut libros quos dictabat propria manu scribebat, nisi cum infirmitate corporis gravaretur. 417 Tantae autem pietatis et dulcedinis, ut, cum alicujus sancti sacerdotis vel episcopi sibi obitus nuntiaretur, sic amarissime flebat, ut vix consolari valeret. 423 Cum autem interrogaretur cur viros sanctos,

And wepte for holy men and murie
Þat passed weren vp to glorie,
He wolde onswere: »ne leeue ȝe nouht
Þat i þus wepe and falle in þouht,
Out of þis world for þei ben gon
To him þat mad vs eu*er*ichon,
But for þei ben gon tofore me,
And for hit is hard, so mot i þe,
Forte fynden aftur such a mon
Þat such an offys so wel do con.«

HE was of so good constaunce
And strong in spiryt in eu*er*i chaunce:
Þouh emp*er*our or kyng in dede were nice,
He nolde not suwe hem in no vice,
But he wolde in certeyne
Wiþ opene vois him wel repreyne.

ÞEr was a mon þat wikkedliche
An vuel dede hedde don openliche.
Tofore Ambrose whon men him brouht,
He seide, as hit was in his þouht:
»Hit bihoueþ, seid Ambrose, þat þis man
Beo bitaken to Sathan,
Þat wheþ*er* he beo hard oþur nessche
Him to chastise in his flessche.«
Þat word vnneþe Ambrose hadde seid,
Þat þe mon al wod abreyd,
A wikkede spirit þe bodi torment,
So þat þe soule schulde not be schent.

VPpon a tyme bi godus dome
Seint Ambrose tok þe wei to Rome,
And in a toun, þat hette Trissye,
He was herborwede, sikerlye,
At a riche monnes hous,
Þer he in dwelled and his spous.
Seint Ambrose apposed þis man
Of his stat hou hit stod þan.
He seide: »Sire, so mot i þe,
Ich am in gret prosperite,
Mi self, mi wyf and min hous,
We ben wondur glorious:
Ich haue plente of richesse,
Men and wy*mm*en, more and lesse.
Me to serue niht and day
Euer more to my pay;
Ich haue moni a mon ful fyn,
Children, nevues and cosyn,
I haue alle þing at my wille,
Þer nul no wiht me greue ne spille:
I hedde neuere adu*er*site,
Ne gret serwe ful non on me.«
Whon seint Ambrose þeos wordes herd,
Wondurliche he was aferd,
And to hem þat were of his cu*mm*paygnye
He bad hem faste þeonnes heiȝe,
»For i wot wel now in þis space
Þat God nis not in þis place;
Hiȝe we faste on vre goyng,
And as we gon makeþ no dwellyng,
Leste þorwh Godus veniaunce
Vs falle vppon sum mischau*nn*ce
For þis ilke monnes sinne,
Of his hous now dwellen inne.«

455) Ms. trissye st. Tuscie. 485) of causal, mit dem Infin. als Gerund.

qui ad gloriam proficiscebantur, sic fleret, ajebat: Ne putetis me flere quod recesserint, sed quia me praecesserunt et quia difficile invenitur qui tam dignus ejus officii habeatur. — 435 Tantae etiam constantiae et fortitudinis, quod imperatoris vel principum vitia non palpabat sed eos voce libera constantissime arguebat. 441 Cum quidam vir quoddam flagitium perpetrasset et coram eo adductus fuisset, dixit A.: Oportet illum tradi Sathanae in interitum carnis, ne talia deinceps audeat perpetrare. Quem eodem momento, cum adhuc sermo esset, more ejus immundus spiritus discerpere coepit. — 453 Quadam vice, ut ajunt, cum beatus A. Romam pergeret et in quadam villa Tusciae (engl. Trissye) apud quendam hominem nimium locupletem hospitatus fuisset, illum hominem super statu suo sollicite requisivit. 461 Cui ille respondit: Status meus, domine, semper felix exstitit et gloriosus; ecce enim divitiis infinitis abundo, servos et famulos quam plures habeo et omnia semper ad vota habui nec unquam mihi aliquid adversum accidit vel quod contristaret evenit. 475 Quod audiens A. vehementer obstupuit et his qui erant secum in comitatu dixit: Surgite et hinc quantocius fugiamus, quia dominus non est in loco isto; festinate, filii, festinate, nec in fugiendo moram facite, ne nos hic divina ultio apprehendat et in peccatis

Vnneþe Ambrose and his meyne
Weoren passed out from þat citéé,
Þat sodeynliche opened þe eorþe:
Þer lafte nouþur þe þridde ne feorþe
Þat in þat hous dwelled and swonken,
But alle in to þe eorþe þei sonken,
Þat of hem no steppe was seyn;
Þer þe hous stod al was pleyn.
Whon seint Ambrose þis biheold,
Wiþ his meyne þat stod in feld,
He seide: »lo, how merciful God is
To hem þat soffren here iwis
In þis world aduersite,
And of his grace sendeþ so to be,
And hou he punisscheþ, her mow ȝe se,
Hem þat han al prosperite.«
In þat ilke same plas,
Þere as bifel þis cas,
Is a deop put alway,
Þat eu*er* schal laste, as men say.

OF alle man*er* vuel þe rote
Is auarice iclept and ihote.
And whon he sauh þat in monkuynde
Auarice was most in muynde,
Among holy churche and worldly men,
Muche deol he made þen;
Out of þis world, so sori place,
He preyed God þat in schort space
He schulde him bringe at his wille,
And þat his soule schulde not spille.

God hit him grau*n*ted specialiche:
An angel him warned priuelicne.
Whon he was war of þat day
Þat he schulde passe hennes away,
Þerof he was joyful and feyn
And tolde his breþeren in certeyn
Þat til þe feste of þe resureccioun
He schulde wiþ hem dwelle her doun.

A fewe dayes tofore he fel seek,
He was aboute — i telle ow ek —
Forte endyte wiþ wit ful cler
Þe four*e* and fourtiþe psalm of þe sauter,
And wiþ him was his notarie:
Þat sauh on him a siht of glorie:
Sodeynliche in maner of a scheld
A schort fuir his hed þen held
And lutlum and lutlum
In to his mouþ crep hole and sum,
As þouh hit hedde ben in to his hous;
Þen wex his face al glorious
And lyk to snouh hit wox al whit,
But aftur to his oune kynde t*ur*ned hit.
Þat day he made an endyng
Of writyng and endyting,
Þat psalm þen mihte he not p*ar*fourme —
Nere Godus wille, þat mihte men mourne.
A fewe daies aftur þat
Wiþ seknes he was al to squat.

ÞEn þe eorl of Ytalie

533) lutlum by little, alter dat. plur.

illorum pariter nos involvat. 487 Cum ergo fugerent et aliquantulum processissent, subito se terra aperuit et hominem illum cum universis qui ad illum pertinebant ita absorbuit, ut nullum inde vestigium remaneret. 495 Quod cernens A. dixit: Ecce, fratres, quam misericorditer Deus parcit, cum hic adversa tribuit, et quam severe irascitur, cum semper prospera elargitur. 503 In eodem autem loco fovea quaedam profundissima remansisse dicitur, quae (usque hodie in hujus facti testimonium) perseverat. — 507 Cum autem A. radicem omnium malorum, avaritiam, magis ac magis in hominibus crescere cerneret et maxime in his qui erant in potestatibus constituti, (apud quos omnia pretio vendebantur,) nec non et in his qui erant sacris ministeriis deputati, vehementer ingemuit et se de hujus saeculi aerumna liberari instantius exoravit. 517 Qui cum se id obtinuisse gauderet (im engl. erklärt), 522 revelavit fratribus quod usque ad resurrectionem dominicam secum esset. 525 Ante vero paucos dies quam lectulo detineretur, cum XLIIII psalmum cum notario dictaret, 530 subito ipsi, vidente notario, in modum scuti brevis ignis caput ejus operuit atque paulatim per os ejus, tanquam in domum habitator, intravit. 536 Tunc facies tanquam nix effecta est, sed postmodum ad suam speciem reversa est. 539 Ipso igitur die scribendi et dictandi finem fecit nec ipsum psalmum explere potuit, post igitur paucos dies infirmitate corporis laborare coepit. 545 Tunc comes Italiae cum Mediolani

At Melan was and mad hi*m* murie;
But, whon he herde of þis tiþinge,
He made del and gret mournynge
And gedered to gedre alle þe grete
Of þat citéé on an aftur mete,
And seide to hem: he dredde p*er*il,
Leste þer schulde falle sum il
To þat ilke cuntray,
Whon þat Ambrose wer gon away;
Þ*er*fore he preyed þat þei schulde gon
To seint Ambrose swiþe anon.
To preye him preye God wiþ good face
Forte sende him lengor space,
Wiþ hem to dwelle sumwhat more,
Ȝif þat his swete wille wore.
Riht so þei seiden and he hem herd,
But riht anon he onswerd:
»I haue not liued amongus ȝou
Þat i am not aschomed nou,
Ne i drede not to dye, iwis:
We haue to lord þe kyng of blis.«
Four dekenes of his,
Whon þat þei herden of þis,
Þei come to gedere in þat plas
Þer he seek ileyd was,
Sumwhat also þei stoden afer,
For þat he scholde not hem her.
Þei gonne to treten in þat hour
Who mihte be best his successour;
Amonges hem softly þei seiden þan
Hit were best chese Simplician.
Al þouh þei made no gret nois,
He onswerd, as he hed herd heore vois,
Þries he seide wiþ mylde mod:
»He is old, but he is god.«
Alle foure þen woxen aferd,
Whon þat þei his vois herd.
But neu*er*þeles, whon he was ded,
Symplician þei chosen to heore hed.

Þe bisschop of Vercellenen —
Honoratus him cleped men —
He bod Ambrosus passyng.
But as he fel on slepyng,
He herde a vois þries þo
Seiȝe: »rys, for nou he schal forþ go!«
He ros and þenne to Melan went
And ministred to Ambrose þe sacrement.
And he in maner of þe crois
His hondus streihte, wiþoute nois;
In preyers, as he bisied him most,
To god he ȝeld vp þe gost.
Þis mon regned in lyf ful fyne
Aboute þe ȝeres þre hu*n*dred heihti and nyne
Of þe date of vr lord,
An holi mon in dede and word.
To þe chirche an ester niht
As men him beren forþ riht,
Cristen children and innocent
Seiden þei sauh him verrement
As a juge sitte in a chayer,
Riht as þe sonne briht and cleer;
Su*m*me wiþ heore fyngres, v*er*reyliche,

564) not pleonastisch.

esset, nobiles convocavit, dicens, quod, tanto viro recedente, periculum esset ne Italiae interitus immineret; V. 555 rogavitque ut ad virum Dei accederent rogantes ut sibi adhuc spatium vivendi (uno anno) a domino impetraret. 561 Quod ille ut ab illis audivit, respondit: Non ita inter vos vixi, ut me vivere pudeat, nec mori timeo, cum bonum dominum habeamus. 567 Eo tempore quatuor ejus dyaconi invicem convenerunt tractantes inter se quis post ejus obitum b o n u s esset. Cum ergo a loco in quo vir Dei Ambrosius jacebat, longe essent et Simplicianum ita silenter nominassent, ut vix invicem se audirent, ille ab iis longe positus tertio exclamavit: senex, sed bonus. 581 Quod audientes territi fugerunt et nonnisi illum post ejus obitum elegerunt, (in loco autem in quo jacebat vidit Jesum ad se venientem et sibi vultu alacri arridentem.) 585 Honoratus vero, episcopus Vercellensis, qui beati Ambrosii obitum exspectabat, cum se sopori dedisset, vocem tertio se clamantis audivit: surge, quia mox est recessurus. 591 Qui consurgens Mediolanum concitus venit et ei dominici corporis sacramentum dedit; moxque ille manus in modum crucis expandit et ultimum spiritum inter verba oris efflavit. 597 Floruit circa annos domini 379 (!) — 601 Cum autem in nocte paschae corpus ejus ad ecclesiam fuisset delatum, plurimi i n f a n t e s baptizati eum viderunt, ita ut a l i q u i eum sedentem in cathedra tribunali dicerent (606 Zus.),

Scheweden heore frendes openliche
Vpward hou þei sauh him stihe
Wiþ heore bodiliche eiȝe;
Summe seiden þey sezen wel a fyne
A sterre ligge briht and schyne
Euene aboue vppon his brest —
Signe hit was of wel god rest.

ÞEr was a prest, sat at a fest,
Wher men of Ambrose speeken mest;
Þe prest bigon him to bakbyte
And bi his godnes he set luyte:
Wiþ seknesse he was smiten anon,
Þat to his bed þen moste he gon —
I not wher he dude him schriue,
But þer he mad ende of his lyue.

ALso in þe cite of Cartage
Þ(r)e bisschops of gret parage
Weren iset at a fest
And iserued at þe best,
But on of hem gon to baȼbyte
Seint Ambrose wiþ gret dilyte.
Þen of þe prest on him told
Hou hit bifel, þat was so bold
To speke harm of þat mon,
And hou vengaunce ful him vppon.
He onswerde: so god him spede,
Þerof tok he but luytel hede.
And sodeynliche a deþes wounde
Him tok, anon he fel to grounde —
Þer he made his laste ende
For bacbytyng of Godus frende.

NOte ȝe nou þis, for hit is able:
In mony þinges he was comendable,
Furst in liberalite:
For alle þinges þat hedde he
To pore folk forsoþe he ȝaf
Þat bedreden weore or wente wiþ staf.
Þerfore of him a tale men telle,
Þat is as soþ as gospelle:

AN emperour to him sent,
Þat he schulde wiþ good talent
Ȝelde vp a noble churche to him —
For he þouȝte, wiþ wille ful grim,
Hit to heretykes haue ȝiue,
Þat were not worþi þer in to lyue —
He seide þat he was of al þing lord
And wolde hit haue at o word.
Ambrose onswerde wiþ honour:
»Ȝif þat, he seide, þe emperour
Asked of me þing þat myn wer,
Þouh hit were gold or seluer
Oþur elles hous or lond,
Hit scholde beo redi to his hond,
And þauh al þat i haue here, i wot wel,
Is pore mennes catel —
So ich hit holde, and euer schal be
Þorwh Godus oune charite.
But holichirche to God doþ longe,
Þerfore as wel he mihte me honge
As make me ȝiue him such a þing;
Hit weore a cursed doyng,
For, þauh he beo muchel of miht,
To such þing haþ he no riht«.
Þus þis gode mon, iwis,
Knouleched þat al þat was his
Was pore mennes at heore nede —
Such a prelat god wol spede.

613) Ms. vppen. 624) Ms. þe st. þre.

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aliis adscendentem digito suis parentihus demonstrarent, nonnulli vero stellam super corpus ejus se videre narrarent (614 Zus.). — 615 Quidam presbiter cum in convivio cum multis aliis esset et sancto Ambrosio detrahere coepisset, eum continuo plaga perculit et de convivio ad lectum ductus vitam finivit (621 Zus.). — 623 In urbe Carthaginiensi cum tres episcopi simul convivarent et unus eorum beato A. detraxisset, relatum est quid illi presbitero qui sibi detraxerat accidisset. 633 Quod cum ille vilipenderet, subito letale vulnus accepit et extremum continuo diem clausit. — — 639 Notandum, quod beatus A. in multis commendabilis fuisse videtur. Primo in liberalitate, quia omnia quae habebat pauperum erant; unde refert de se ipso (646 Zus.), quod imperatori petenti basilicam sic respondit (et est in decreto XXIII qu. VIII, convenior etc.): 655 Si a me peteret quod meum esset, id est fundum meum, argentum meum et huiusmodi meum, non refragarer, quamquam omnia quae mea sunt pauperum sunt (663—675 nicht im latein. Text bei Grässe). —

ALso he was comendable, wiþouten les,
In puirte of clannes:
For he was a mayden clene —
Leeue hit wel wiþouten wene! —
Seint Jerom telleþ he herde him say
Þeos wordus to him vppon a day:
»We speken not onliche of maydenhede,
But we hit kepe also in dede.«

IN studefastnesse also of fe
Comendable he was al wei.
Þer as i aboue seid:
Whon þe emperour him vpbreid,
For þat þe chirche he wolde haue had,
Seint Ambrose raþur him bad
Furst his lyf take him fro
Þen his feiþ — he seide him so.

IN couetise of martirdom,
Forte come to þat blessede hom,
He was to comende witerli.
I schal ʒou telle þe skile whi.
Whon Valentinian þe emperour
His churche coueyted wiþ errour —
As i tolde ʒou a luitel bifore —,
An officer greued Ambrose sore
For he nolde not þerto assent,
And sende word to him wiþ gret talent:
»Þen þou wolt not fulfille
Mi lord, þe emperoures, wille,
Þin heued þerfore I wol haue,
Þi lyf, þi self schaltou not saue.«
Ambrose onswerde loueliche:
»God ʒiue þe grace smartliche
To parfourne þi manase,
Whon euer þe luste and what place!
Wolde god þat on þat maneer
From holi chirche to turne heore vuel cher
Þei wolden and vengen hem al on me
And kele heore þurst in sleing me!«
Of his deþ he ʒaf luyte,
Þat þerwiþ his chirche wolde quite.

IN bisynes of orisoun
He was comendable of deuocioun.
Aʒeines þe emperice Justine
Þat proued he wel wiþ hert ful fine,
For aʒeynes hire woodnes
He schewed alle goodnes,
He fendet him not aʒeynes hire
Nouþur wiþ scheld ne wiþ spere,
But wiþ wakyng and preyer,
Vndur an holy auter
He preied God his chirche defende
And of mendyng grace hire sende.

HE was comendable and ʒep
In habundaunce of teres and wep.
Þreo maner of teres here
He vsud — nou ʒe mowe hem lere:
Furst he hedde teres of compassiun,
For he wolde wepe for deuociun
For hem þat hedden don amis
And gulti weren in heore dedis;
Paulin seiþ for þat of him aboue:
Whon eny wiht him schrof to him forloue
Of eny gult þat he hedde don,

710) to vor d. Infin., weil wolde erst folgt: oder ist V. 710 and vengen st. avengen verschrieben?
735) aboue, s. v. 401.

V. 675 Secundo in munditiae puritate: fuit enim virgo; unde refert Hieronymus eum dixisse: virginitatem non solum efferimus sed etiam servamus. — 683 Tertio in fidei firmitate; unde dixit, cum imperator peteret basilicam, (et est in eodem capitulo) : prius est ut animam mihi quam sedem auferat. — 691 Quarto in martirii aviditate; unde legitur in epistola sua de basilica non tradenda, quod praepositus Valentiniani Ambrosio mandavit dicens: Tu contemnis Valentinianum, caput tibi tollo. 705 cui Ambrosius: Deus permittat tibi ut facias quod minaris, atque utinam Deus avertat eos ab ecclesia, in me omnia tela sua convertant et meo sanguine sitim suam expleant. (713—4 Zus.). — 715 Quinto in orationis instantia; (unde dicitur de eo et habetur in libro XI hystoriae ecclesiasticae): Ambr. adversum reginae furorem non se manu defensabat aut telo, sed jejuniis et continuatis vigiliis, sub altari positus per obsecrationes defensorem sibi et ecclesiae Deum parabat. — 727 Sexto in lacrymarum abundantia: habuit enim tria genera lacrymarum, scilicet lacrymas compassionis pro aliorum culpis, — unde dicit Paulinus de eo in legenda, quod, cum aliquis lapsum sibi confitebatur, sic amarissime flebat, quod illum similiter flere

Þerfore he wolde wepe anon,
And riht so he wolde constreyne
Þe mon to wepe for his peyne.

ANd teres he hedde of deuociun
Euer to preye, in feld and toun,
Out of þis world forte go —
Þat was his disyr euer mo;
Þerfore — tofore as hit is seid —,
Whon þat Paulin hi*m* wolde vpbreid
And aske whi he wepte so sore,
Whon holi men dyed him bifore
Þat in to joye weren ipast
Þat wiþouten ende schal last,
He bad him leeue neuer þe mo
Þat he made deol and wepte so
For þei passed þis world fro,
But for þei weore tofore him go
To þe kyngdom of blis,
Þat euer schal laste wiþouten mis.

OF co*m*passiou*n* eke he hedde þe tere
For hem þ*at* wronges suffreden here.
Þe knihtes þat weren fers and grim
He onswerde, þat weren sent to him
From Valentinean þe emperour
Þat þouȝte him to worche harde stour,
He seide: »ich vse nouþ*ur* spere ne charmes,
Mi bitter teres beoþ myn armes« —
And so þei schulde to alle clerkes
Þat suwen wole seint Ambrose werkes —

»Þeos, he seide, ben prestes defens,
Oþur nul i make no resistens.«

ÞE bok also bereþ witnes:
He was come*n*dable in studefastnes.
þat bisemed in þreo þinges
þat he vsud in his liuinges:
Furst in defendyng — as þe bok seiþ —
Of soþnes of holichirches feiþ.
Whon þe modur of Valentinian,
Þat Justine men called þan,
Þe whuche meyntened mani a man
In þe heresy of Arrian,
Bigon to distorble þe stat
Of holichurche, and mony p*re*lat
And prestes manased to exile,
But ȝif þei wolde reuoke þe cou*n*syle
Þat was iholde in þe citéé
Þat men cleped Arimminence:
In þe whuche alle þe clergye
Hedde dampned þe heresye
Of þe Arrianes lore
And heretykes icorsed þerfore,
And þ*er* vppon was mad a decre,
Þat eu*er*more schulde iholde be;
Ambrose of hire tok non hede,
But stod studefast at þat nede
And he him self was wal and tour,
To kepe holichirches honour,
And he on hond tok þat batayle —
Hem he distruyed wiþoute fayle.

HE was comendable ek parde

745) s. oben 417 ff. 752) im Ms. fehlt ne ? 784) Ms. Arimninence. 793) Ms. hin st. him.

compellebat (vgl. V. 401 ff.) —, 741 lacrymas devotionis pro aeternis desideriis, — unde supra dictum est a Paulino, quod, cum interrogabatur cur sanctos qui moriebantur sic fleret, respondit: Ne me putetis flere quod recesserint, sed quia me ad gloriam praecesserunt (s. oben V. 417 ff.) —, 757 lacrymas compassionis pro aliorum injuriis, — unde ipse dicit de se (et est in decreto in superiori capite:) Adversus milites Gothos lacrymae meae arma sunt mea, satis enim munimenta sacerdotis sunt, aliter nec debeo nec possum resistere (765—6 Zus.). — 769 Septimo in forti constantia; cuius constantia maxime in tribus apparet: primo in defensione catholicae veritatis, — (unde dicitur in libro XI ecclesiasticae hystoriae, quod) Justina, mater Valentiniani imperatoris, Arianae haereseos alumna, coepit conturbare ecclesiarum statum, comminari sacerdotibus depulsiones et exsilia, nisi Ariminensis concilii decreta revocarent (785—790 erklär. Zus.), quo bello ecclesiae murum ac turrim validissimum pulsabat Ambrosium. (Ein im lat. hier folgender anderer Ausspruch über des A. Glaubensmuth aus der praefatio desselben Buches fehlt im engl.) —. 797 secundo in tuitione ecclesiasticae libertatis, — unde, cum imperator auferre vellet quandam basilicam, opposuit se Ambrosius contra imperatorem, (sicut

In kepyng of þe liberte
Of holichurche wiþ honour.
Þerfore, whon þe emperour
A chirche from him wolde haue take,
He hit wiþstod for Godus sake
And he onswerd, as mon wel sage,
To hem þat wer sent on message (!) :
»I am comaunded, he seide, of knihtes
Þorwh þe emperoures mihtes
Þat i schulde wiþouten irke
Delyuere vp to him a kirke.
I onswered (!) wiþouten lesyng:
Ȝif þat ȝe aske weddyng,
Takeþ me forþ wiþ ou away —
I schal ȝou suffre, par ma fay ;
Ȝif my bodi ȝe wolde hent,
I wol come to ȝou, verreyment ;
Ȝif ȝe wole me bynde wiþ bondes,
I schal neuere fleo ȝor hondes,
Nouþur to chirche ne to auter,
Beo ȝe neuer so strong ne feer ;
But for þe auter wiþ god wil
I schal me putte in to peril.
I am comaunded delyuere þe chirche :
Þat were a wondur werk to worche !
Þe biddyng of þe emperour
Þreteþ me wiþ gret irrour,
But holy writ comfermeþ me
Þat seiþ þus, in good lewte :
Þou hast ispoken on þe gyse
As on of þe wymmen þat weren vnwyse.

»Þerfore, emperour, greue not þe,
Ne trowe þou not, he seide, parde,
No maner riht þat þou maiȝt haue
In heuenlich þinges noþur hem craue ;
Paleises longen to emperours,
And halewed chirches ben prestes tours.
Ȝif seint Naboth wiþ his oune blood
His vynȝard defendet wiþ herte god,
For he hit wolde not vp ȝelde :
I hope þat god schal ben vr schelde,
Þat sunful dede schul we not worche
To ȝelde þe emperour vr churche.
Þe tribute is duwe to Cesar —
Hit to deniȝe vche mon bi war ! —
Holychirche is godus al one,
Þe emperour þerwiþ haþ not to done.
Ȝif he aske ouȝt þat is myn,
Lond or rente or gold so fyn,
Wiþ gode wille I wolde him take
And þerof no daunger make ;
But I mai not ȝiue awei
Godus temple, ne hit bitray,
Ne to no temperel lord hit ȝelde,
Þouh he beo gret in toun and felde ;
Forte kepe hit is me take,
Nouȝt to ȝelde vp, for godus sake.«

HE was also comendable,
For he hem wolde blame þat wer not stable,
And repreyne hem of wikkednesse,
Boþe more and eke lesse.

826) Þat bezieht sich auf holy writ, während lat. Qui respondit auf Ambr. ; allerdings sind die 827—8 folg. Worte aus Job 2, 10 (Vulg. : quasi una de stultis mulieribus locuta es.) — Die ganze Rede des Ambr. ist aus verschiedenen Stellen seiner Schriften zusammengetragen. 839) þat st. þat þat.

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ipse testatur et est in decreto XXIII quaest. VI) : 805 convenior ipse a comitibus ut per me basilicae fieret matura traditio, dicentibus imperatorem iussisse (: jure suo tradi debere) ; 809 respondi : si patrimonium petit : invadite, si corpus : occurram, vultis in vincula : imponite, (vultis in mortem : voluntatis est mihi) ; (non ego me vallabo confusione populorum) nec altaria tenebo vitam obsecrans, sed pro altaribus gratius immolabor ; mandatur tradere basilicam, urgemur igitur praeceptis regalibus, sed confirmamur scripturae sermonibus. 826 Qui respondit (engl. bezieht anders) : Tanquam una ex insipientibus locuta es ; noli gravare te, imperator, ut putes te in ea quae divina sunt jus habere ; ad imperatorem palatia pertinent, ad sacerdotes ecclesiae. 835 Sanctus Naboth vineam suam proprio cruore defendit ; si ille vineam suam non reddidit, nos trademus Christi ecclesiam ? tributum Caesari est, non negetur, ecclesia Dei est, Caesari utique non donetur. 845 Si de me aliquid compellaretur aut posceretur : fundus aut domus aut aurum aut argentum, id quod juris mei esset libenter offerrem ; templo Dei nihil possum decerpere nec detrahere, cum illud custodiendum, non decerpendum acceperim. — 855 tertio in objurgatione vitii et omnis iniquitatis, — (unde legitur in hystoria tripartita in quadam chronica, quod,) [der engl. Text mit eigenem Titel.]

De Theodosio imperatore.

HIt bifel sum tyme in certeyn
In þe cite of Tessaleyn
Þat þer was a gret rysing
Of þe pepul þer dwellyng
Aȝeynes þe juges of þe lawe,
Þe pepul hem stened and duden *of* dawe.
Teodosius þe emperoure
Þerwiþ was wroþ and gon to loure,
He comaunded men hem to sle,
Þat non of alle awey schulde fle;
Bote he dude noþing goodly,
For he slouh gulti and vngulti:
Þe noumbre was, men seide in londe,
Almost to fyf þousunde.
Aftur þat þe emperour
To Melan wente wiþ gret honour,
In to þe chirche he wolde haue gon.
Ambrose aȝeines him com anon
And, whon he com riht to þe ȝate,
He him forbad cum in þer ate.
Þen Ambrose him gan vbbreide
And þeose wordus to him seide:
»Whi woldust þou nouht, sir emperour,
Aftur þi wodnes and errour
Knowleche þi presumcioun,
Þat þou hast wrouht as feloun?
But parauenture hit may be
Þat þe grete miht of þyn emperorite
Make þat þou nult nouȝt knowleche
Þi foule sunne and þy wreche.
Hit schulde ben euere in þi dome
Resoun, þi miht to ouercome;
Þouh þou beo prince and emperour
Ouer men wiþ gret honour,
Þou schuldest þenke bi good steem
Þou nart but riht as on of hem
Tofore god, ȝif þou take hede.
Avise þe wel of þi dede!
Hou dorstest þou beo so bold
Wiþ þin eȝen to bi hold
Þe temple of vr alre lord,
Oþur so hardi to speke a word?
Hou maiȝt þou fynde in þin entent
Wiþ þi feet to gon on þe pament?
Hou mihtest þou wiþ eny moode
Holde vp þin hondes to þe rode,
Þat ȝit aren fouled wiþ þe blod
Of innocens, whon þou were wood?
Hou mihtest þou wiþ þi mouþ
His blod receyue þat for vs couþ
Mon bicom, riht as beo we,
And for vs dye on rode tre,
Þat wiþ þi mouþ ȝaf juggemens
For to sle innocens
And hem þat were not gulti
As hem þat trespast verreyli?
Go forþ, he seide, þerfore þi way,
Leste þi secunde sunne to day
Eche þi former wikkedhede
And god take vengaunce of þi dede!
Þe bond þat god haþ þe wiþ ibounde
Tak hit, and walk forþ on þe grounde!
Þat is þe moste medecin
Þat mon may take for his sin« —
Þat was to sei: for his misded
From holychirche he was departed.

864) Ms. to dawe st. of dawe.

V. 859 cum apud Thessalonicam orta seditione quidam judices fuissent a populo lapidati, Theodosius imperator indignatus jussit omnes interimi, nocentes ab innocentibus non secernens, ubi fere 5000 hominum sunt occisa. 873 Cum igitur imperator Mediolanum venisset et ecclesiam intrare vellet, occurrit ei A. ad januam eique aditum prohibuit, dicens: 881 Cur, imperator, post causam tanti furoris non agnoscis molem tuae praesumtionis, sed forte recognitionem peccati prohibet potestas imperii? decet te ut vincat ratio potestatem; princeps es, o imperator, sed conservorum. (895—96 Zus.) 897 quibus ergo oculis adspicies communis domini templum (900 Zus.), quibus pedibus calcabis sanctum pavimentum, quomodo manus extendes de quibus adhuc sanguis stillat injustus, qua praesumtione ore tuo poculum sanguinis ejus percipies, dum furore tuorum sermonum tantus injuste sit sanguis effusus? 915 recede ergo, recede, ne secundo peccato priorem nequitiam augere contendas; suscipe vinculum quo te dominus nunc ligavit: est enim medicina maxima sanitatis. (923—4 Zus.).

Þe emperour þen was aschamed
And obbeyed, as he þat was blamed;
Wiþ gret deol and wiþ wepyng
Hamward he rod to his dwellyng.
Sire Rufin, maister of his knihtes,
Asked him anon rihtes
Whi þat he loked so dreri,
Þat of cher was so sori?
He onswerde: »þou wost wel luyte
What is my wo or myn edwyte;
For to beggers and to bonde men
þe temple ȝates open ben,
To my self þat am al on
Ingoyng nou is þer non.«
And eu*er*e as he þeos wordes seid
He wept and snobbed and ofte abreid.
Þen seide Rufin, þat kniht:
»I schal not stunte but anon riht
Renne to Ambrose, ȝif þat þou wilt,
Þat he forȝiue þe þi gilt,
And also, þat he take on honde
To vnbynde þe of þat bonde
Þat he bond þe wiþ last,
Þorwh power of holichirche so fast.«
Þe emperour onswerde þan:
»Þou schalt not ouercome þat man
For no fere of no miht
Of emperour, kyng ne kniht,
For no mon may make him wiþ awe
To don aȝeynes godus lawe.«
But Rufin bihcet wel inowe
Þat he wolde make him bowe.
Þe emp*er*our bad him go tofore,
And he him suwed wiþ herte sore.
Anon as seint Ambrose
Sauh Rufin come, his p*ur*pose
Knewe and seide wiþ vois ful round:
»Þou art vnschomefast as an hound:
Þou were autour of þat slauhter,
But þ*er* of nou þou makest lauhter
And in þi forehed nis no schame,
Ne þou dredest for no blame
Forte berke and wod be
Aȝeynes godus maieste.«
But neu*er*þeles for þe emp*er*our
Rufin preyed him at þat hour
Þat he him þenne wolde vnbynde,
And tolde þat he com him bihynde,
Him suwyng so for his loue
Þat in heuene sitteþ aboue,
Istured of þe holi gost,
»His herte is sori, wel þou wost.«
Þen Ambrose gan to sey:
»Þe tofore i telle, þe wey
I forbeode him algate,
Þat he entre in not atte ȝate
Of Godus oune holy place,
Til þat he haue geten grace;
And ȝif þat he wiþ tirauntrie
Eny þing do to my bodye,
Þouh he me sle, for godus sake
Ful gladliche þe deþ schal i take.«
Þat Rufyn þe emperour tolde
And wherto þat he schulde him holde.
Þe emp*er*our mekeliche »forsoþe« he seide,
»Hou so eu*er*e he me vpbreide,

982) Ms. genten st. geten.

V. 925 His sermonibus imperator obediens, gemens et flens ad regalia remeavit. 929 Cum ergo diu in fletu mansisset, Rufinus, magister militum, causam tantae tristitiae inquisivit. 933 Cui ille: Tu, inquit, mea mala non sentis, quia servis et mendicantibus aperta sunt templa, mihi vero ad ea ingressus non est — et haec dicens singula verba singultibus interrumpebat. 941 Cui Rufinus: Curro, si vis, ad Ambrosium, ut tibi solvat vinculum quo te ligavit (944 u. 8 Zus.). 949 Et ille: Non poteris suadere Ambrosio, quia non verebitur imperialem potestatem, ut legem possit praevaricari divinam. 955 Sed cum ille promitteret quod eum flecteret, eum imperator ire praecepit, et ipse post paululum est secutus. 959 Mox autem ut A. Rufinum vidit, ait: Impudentiam canum imitatus es, o Rufine! tantae videlicet necis auctor exsistens et nec pudorem ex fronte detergens non erubescis contra majestatem latrare divinam. 969 Cumque Rufinus pro imperatore supplicasset et diceret eum sequi, superno zelo accensus (engl. bezieht anders, als ob accensum zu lesen; 976 Zus.) Ambrosius ait: 978 Ego tibi praedico quoniam ingredi eum sacra limina prohibeo; si vero potestatem in tyrannidem mutaverit, necem libenter suscipio. Quod cum Rufinus imperatori nuntiasset, 990 Pergam, inquit, ad eum, ut justas in faciem contumelias recipiam.

I schal to him go to his place
And suffre him to myn oune face
Sei, what so eu*er* his likyng be,
And take hit wiþ god charite.«
Whon he to seint Ambrose com,
He preyed wiþ good deuocion
Þat he his grace mihte fynde,
His harde bondes to vnbynde.
Seint Ambrose ran him a*z*ein
And bad hi*m* trauayle not in veyn,
For he him bad schortly also
In to þe churche schold he not go,
And seide: »mon, þou art ful lewed,
What penaunce hastou nou ischewed
For þi grete wikkednesse,
Þi su*nn*e and þyn vnbuxumnesse?«
Þe emperour wiþ gret deol
»Sire«, he seide, »i wot wel,
Hit falleþ to þe, coma*nn*de me,
And me, obeysaunt forte be.
What eu*er* þou bidde for my soule hele,
I schal hit do eueridele.«
Neu*er*þeles þe emp*er*our forþwiþ
Alegged hou þe kyng Dauid
Hedde idon auoutrye
And monnes slauhtre wiþ felenye,
And hou þat he ȝit hedde space
Him to amende þorwh Godus grace.
Seint Ambrose þe*nn*e wiþoute*n* weer
Onswerd him on þis maneer:
»Ȝif þou haue suwed Dauid in vuel doyng,
Suwe his dede in amendyng!«
Þe emp*er*our þat so mekeliche tok
Þat open penaunce he not forsok,
But, riht as Ambrose bad him don,
Parfourned his penau*nn*ces eu*er*ichon.
Seint Ambrose him reconsyled
To holychirche and him asoyled.
Þe emp*er*our in to þe chirche wente þo,
In to þe chau*nn*cel he dressed him þro;
In his deuociun Þer he stod,
Ambrose him asked wiþ mylde mod
What he abod þat he stod þer.
And he onswerd wiþ mylde cher:
»Sire, he seide, wiþ myn entent
Is to receyue þe sacrament.«
Ambrose spared for non honour,
But seide: »ȝe, sire emp*er*our,
Þis place is ordeynt onliche for prestes,
And not for lewed men ne beestes.
In to þe churche þerfore go doun
And wiþ oþur men in comoun
Stond and bidde þi preyere;
Þer schulde no such mon stonden here.
Þyn aray of p*ur*pur palle
Makeþ an emp*er*our wel wiþ alle,
Prestes, þouh, ne makeþ hit non.«
Þe emperour forsoþe ful son
Obeisaunt was to his biddyng,
Out of þe chauncel tok his going
And stod adoun in þe bodi
Of þe chirche, as mon modi.
Anoþur tyme whon þe emp*er*our
To Constantynople wiþ honour
Was comen and wolde here messe,
To þe churche wiþ more and lesse
He went and tok his stondyng
Wiþouten þe chauncel, aftur þe teching
Of seynt Ambrose, þe noble clerk,
Þat him tauhte to worschipe prest and clerk.

1030) þro = quickly. 1047) þouh demonstr., jedoch; so häufig.

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995 Cum ergo venisset et sua solvi vincula postulasset, occurrens Ambrosius et ingressum prohibens ait: Quam poenitentiam ostendisti post tantas iniquitates? 1007 Et ille: Tuum est imponere, meum obtemperare (1011—2 Zus.). 1013 Verum cum imperator allegaret quod et David adulterium et homicidium commisisset (1017—8 Zus.), ait Ambrosius: Qui secutus es errantem, sequere corrigentem. 1023 Quod ita gratanter imperator suscepit, quod publicam poenitentiam non recusavit. 1027 Cum igitur, reconciliatus, ecclesiam intrasset et intra cancellos staret, requirit A. quid ibi exspectaret. 1034 Cui cum diceret se perceptionem sacrorum mysteriorum exspectare, ait Ambrosius: O imperator, interiora loca tantum sacerdotibus (1040 Zus.) sunt collocata; egredere igitur et hanc exspectationem cum caeteris communem habe; purpura namque imperatores facit, non sacerdotes. 1048 Cui imperator protinus obedivit. 1053 Cum ergo, Constantinopolin reversus, extra cancellos staret (engl. ausgeführter),

Þe bisschop þenne of þat citéé
To þe emperour so fre
Seide: »sire, hit besemeþ ou wel
To go in to þe chauncel,
Þer to make ȝoure standyng
Or, ȝif ow luste, ȝoure knelyng«.
Þe emperour þenne gon to say:
»I lernde sum tyme on a day
What is þe difference
In doyng of reuerence
Bitwene a prest and an emperour.
Þe chauncel is place of prestes honour.
Vnneþe among old or newe
Fond i euere mayster trewe,
But i put ȝou out of whonhope:
Ambrose is worþi be called bisschope.«

COmendable he was eke and fyn
In his holy doctrin.
Ierom, þat spekeþ of doctours twelue,
Ambrose comendeþ ouur oþur him selue
And seiþ of him in þis manere:
Þat he is lyk to a brid þat set were
Vppon a pynacle to fleo an heiȝe,
As eny mon mihte seo wiþ eȝe:
Þe herre he fleoþ to take þe wynde
Euer þe beter he may fynde:
So ferde he in his þouht,
For euer þe furror þat he souht
Þe saddor grount and fruit he fond —
His bokes witnessen, itake an hond.
Þerfore nou his sentence
Is of stable credence
And piler, as seint Jerom seiþ,
Of holy churche and of þe feiþ.

HOse of him tok hede oþur cure,
He was of comely stature,
And þerto of so gret wit
Þat seint Austin comendeþ hit
And seiþ: þat þe feiþ of Rome
Of seint Ambroses bokus come,
And of al translatours in to latyn
He was flour enditour fyn;
He was so feiþful and pure of wit
Þat an enemy miht not repreyne hit.
He was of such auctorite
Þat olde doctours wolden, parde,
Þat his ensaumples for his sake
For gret auctorite was take.
Seint Austin tolde to Januarie
Þe tale, þat i nul not in varie:
Þat his modur hedde gret wondring
Whi þat men vsud no fastyng
Ai Melan on þe saterday —
Þat was noþing þe Romaynes lay —;
Þerfore Austyn asked Ambrose
Þer of what was þe purpose.
He onswerde wiþ good dome
And seide: »whon i come at Rome,
I kepe þe maner of þat fay

1075) whonhope mit unorg. h, wie whinges 3, 363. 1109) Ms. Jannarie.

1061 mandavit eidem episcopus ut intraret (engl. dir.); et ille ait: 1068 Vix discere potui quod differentia sit imperatoris et sacerdotis, vix enim veritatis inveni magistrum, Ambrosium namque solum novi vocari pontificem. — —

1077 Octavo insana doctrina, (ejus namque doctrina habet altam profunditatem:) Hieronymus de XII doctoribus: »Ambrosius super profundorum pinna raptus et aeris volucer, quamdiu in profundum ingreditur, fructum de alto capere videtur«. 1091 (Firmam soliditatem:) Hieronymus ibidem: »Ejus omnes sententiae fidei et ecclesiae et omnium virtutum firmae sunt columnae«. 1095 Elegantem venustatem (sc. habet doctrina; im engl. missverstanden): Augustinus (in libro de nuptiis et contractibus: »Pelagius haeresiarcha sic laudat Ambrosium, ut dicat:) beatus Ambrosius episcopus in cuius praecipue libris romana lucet fides, qui scriptores inter latinos(!) flos quidam emicuit«. (et subdit Augustinus:) »cuius fidem et purissimum in scripturis sensum ne inimicus quidem ausus est reprehendere«. 1105 Magnam auctoritatem, quia antiqui scriptores (sicut Augustinus) verba sua pro magna auctoritate habebant; 1109 unde refert Augustinus ad Januarium, quod, cum mater ejus mirata fuisset cur Mediolani sabbato non jejunaretur, et de hoc Augustinus Ambrosium interrogasset, ait Ambrosius: cum venio Romam, jejuno sabbato; sic et tu, ad quam forte ecclesiam veneris, ejus morem serva, si cuiquam non inde vis scandalum esse

And þenne i faste þe saturday.
To what churche so euer þou cum,
Þer of kep þou þe custum,
Ȝif þou nult desclaundred beo
Ne oþur men for loue of þe«.
Seint Austin seide þat sentence
He hedde in as gret reuerence
And euer hit to haue in mende
As from heuene hit God hed sende. —
Of þis lyf is þer no more.
God ȝif vs grace to beo not lore!

3. De quadam virgine in Antiochia.

AT Antioche, as men han sayde,
Dwellede sum tyme a mayde
Þat was a wo*m*mon of god fame —
Þe bok telleþ not hire name,
But seint Ambrose, hose lust to lok,
In his secunde bok
Þat he made of maydens clene,
Þe storie of hire al bidene
Telleþ vs on þis manere.
Herkneþ now, and ȝe mowe here!
At Antioche in þat cuntre
Þer was a mayden feir and fre,
Þat hire peyned wiþ al hire mihtes
To holde hire out of comu*n* sihtes;
Fleo heo wolde and huide hire þen,
Þat heo neore not iseȝen of men.
But þe more þat heo hire hud,
Þe more men coueytud
Hire feirnes forte se.
Þer of hedde heo no deynte,
For feirnes iherd and not seyn
Þe more disired is, certeyn,
A mon is stured on þat wyse
Wiþ twey kene prikkes of couetise:
Þe ton is loue wiþoute doyng,
Þe toþur is knowyng of þat þing,
Þat is: whon mon loueþ hotly
And ne haþ not his p*ur*pos fully,
And luytel plesed þauȝ þat beo he,
Wel more plesaunce he weneþ þer be;
Þe eȝe ȝiueþ not þe juggement,
Bote wel disireþ to p*ar*fourne his talent:
So wilful loue weneþ he se
Of whom he þenkeþ al þe beute,
Al þouh þe eȝe seo hit nouht,
For þe knowyng þen is in þe þouht;
In hope þ*er*fore is heore lykyng
Wiþ eȝe to seo þe same þing.
Forte cese such hopyng,
Þis mayden made auouwyng
Of chastete and clannes
And þerto let hire self pr*o*fes —
Þat heo dude men to restreyne
Þat hire louede al in veyne,
For þei schulde loue hire no more,
But let hire passe as þing forlore.
Nou gode men of deuocion
Mow here of p*er*secucion.

nec quemquam tibi. et subdit Augustinus: Ego de hac sententia etiam atque etiam cogitans, ita semper habui, tamquam coelesti oraculo acceperim. —

3) Das Orig. s. Leg. Aur. cap. 62 (in der Edit. princ. fehlt diese Legende): De virgine quadam Antiochena. Der im engl. nach V. 181 stehende weitere Titel: Quedam virgo inuite in lupanari posita seruavit pudicitiam, gehört ders. Erzählung an und ist ganz überflüssig. — V. 1 vgl. L. A.: Virgo quaedam fuit Antiochiae, cujus hystoriam Ambrosius in II libro de virginibus recitat in haec verba (4 Zus., ebenso 10): 11 Antiochiae nuper virgo quaedam fuit, fugitans publici visus ostentationem. 17 Sed quo magis vitabat oculos, incendebat affectus eo amplius impudicos. 20 Pulchritudo enim audita et non visa plus desideratur duobus stimulis cupiditatum: amoris et cognitionis, dum et nihil occurrit quod minus placeat, et plus putatur esse quod placeat; quod non index oculus explorat, sed animus amator exoptat (engl. führt freier aus). 39 Itaque sancta virgo, ne diutius aleretur potiendae spes cupiditatis, integritatem pudoris professa sic restrinxit improborum facies, ut jam non amaretur sed proderetur. 47 Ecce persecutio.

Þis mayde þat coude not fleo away,
In drede liuede day by day
Leste heo hed fallen among hire fon
Þat al wey spyed hire vppon;
Heo greiþed hir wil of good clannes
To vertuwes and parfytnes;
Heo was so religious þat heo ne dredde
Ne deþ of mon wiþ knyf ne bedde,
Heo was also þerto so clene
Þat deþ heo bod, wiþouten wene,
Atte vche mon aboute al way.
. . . . . .
Þat heo schulde for deuocioun
Of martirdom take þe croun,
Tofore hem þat hire loued had
Heo was brouht and forþ ilad.
Þen bihoued hire, certeyn,
Stifly stonde in bataýles tweyn:
Forte kepe wiþ charite
Þe religiun, and þe chastite
Þat heo hedde ymad a vow to
Forte kepe euere mo.
Heo was þrat forte beo ded,
But heo wolde do aftur sum red.
And whon þei seȝen hire deuociun
And constaun*c*e of perfecciun,
And þat heo was schomeful, and not bolde,
Þat men hire schulde biholde,
And for drede to leose hire clannes
Was redi wiþ al mekenes
Forte suffre al þe wo
Þat þei casten to don hire þo;
For þei parceyued hire deuociun
Þat heo hedde, þat hire religiun
Wolde kepe hire chastite
And make men heore loue to fle:
Þei caste alle wiþ felenye
Hou þat hope þei mihte distruye:
Oþur to make hire do sacrefyse
To false goddus on heor wyse,
Oþur elles þei casten, as fendes fel,
To puyten hire to þe bordel.
Whon þat heo vndurstod þis,
To hire self heo seide iwis:
»A lord God, what do we now?
For þat i wole kepe my vow,
To day martir moste i be,
Oþur kepe my maidenhod, p*ar*de.
I wot riht wel, þe to coroun
I schal take wiþ deuocioun,
Bote heo nis not worþi bere maidens name
Þat forsakeþ þe lord of þat fame;
Hou schulde heo beo mayden holde
Þat hordom herieþ wiþ herte bolde?
Or hou schulde mayden bi holden heer
To caste hire loue to avouter?
Or hou schulde heo be mayden
Þat disireþ loue of men?
Hit is more betur beo mayden of þouht
Þen of þe flesch þat serueþ of nouht.
Boþe beo goode whose moote
From erþly strengþe kepe hire cote;
And, ȝif we mou not for such power
Kepe vr flesch clene her,
To vr God þat is so good
Kepe vs chast in þouht and mood —

59) Hier fehlt ein Vers im Ms., etwa: þo þat icomen was þe day. 68) to statt þo?

V. 49 Puella, fugere nescia, aetate pavida ne incideret in insidiatores pudoris, animam ad virtutem paravit, tam religiosa ut mortem non timeret, tam pudica ut mortem exspectaret. 58 Venit enim coronae dies, maxima omnium exspectatio; producitur puella duplex professa certamen, castitatis et religionis (70—1 Zus.). 72 Sed ubi viderunt constantiam professionis, metam (? der Dichter las metum) pudoris, paratam ad cruciatus, erubescentem ad adspectus, excogitare coeperunt quemadmodum spem castitatis, religionem, tollerent, (ut, cum id abstulissent quod erat amplius, etiam id eriperent quod derelinqueretur). 86 Aut sacrificare virginem aut lupanari prostitui jubetur. (Quomodo colunt Deos suos qui sic vindicant, aut quemadmodum ipsi vivunt qui ita judicant?) 90 Haec puella (non quod de religione ambigeret, sed quod de pudore trepidaret,) ipsa secum inquit: »Quid agimus hodie? aut martir aut virgo, altera nobis invidetur corona. 96 Sed nec virginis nomen agnoscitur ubi virginitatis auctor negatur; nam quemadmodum virgo, si meretricem colas, quemadmodum virgo, si adulterum diligas, quemadmodum virgo, si amorem petas? (!) 106 Tolerabilius est mentem virginem quam carnem habere; utrumque bonum, si liceat, et si non liceat saltem non homini castae sed Deo

For of þe wil he takeþ hede,
Whon he schal quite a monnes mede.
Þe bible bereþ witnesse
Of a wommon of vnclennesse,
Þat þat tyme was Raab iclept,
But aftur þat heo for hir sunnes wept
And in God hedde good bileue,
And God hele hire sone had ȝeue.
And also þe byble witnesseþ hit:
Þe noble wo*m*mon Judit,
Forte plese an auouter,
Made hire gay and liht of cher;
For heo dude þat not for loue
Ne for no displesyng of God aboue,
Þer wente no mon bi þe wey
þat heo avouteres was wolde sey«.
And þen heo seide: »beo my hode,
Nou ben þese ensau*m*ples goode:
For, ȝif Judit dude þat for religiun
And wiþ good deuociun
Kept hir clannes and hire cuntre,
In hap hit may falle so by me:
Ȝif i kepe my religiun wel,
I may me kepe chast eu*er*idel.
»Ȝit, heo seide, i seo more:
Ȝif Judit hedde iput bifore
Clannes raþer þen religioun,
Par auntre heo hedde ifallen doun
And lost cuntrei and clannes
And al þe name of goodnes«.
Þe wordus in herte heo heold wel
Þat crist seide in þe gospel:
Who so leoseþ his lyf for me
He schal hit fynde aȝein, p*ar*de.
Whon heo þus hedde iþouht and seid,
Wondurliche heo abreyd
And wepte sore and heold hire pes,
Lest eny auouter hed herd hire res;
Ne heo chese nouȝt of hire clannes
Þe wrong, but refused wiþ mekenes
Þe wrong don to Crist of miht,
Þat lord is of alle riht.

SEint Ambrose bit us take nou hed
Of þis wo*m*mon maydenhed:
Wheþer hir bodi miht do auoutrie,
Ȝif hit weore co*n*streyned be maistrie,
Whos vois to lecherie nolde assent,
Þouh þe bodi schulde beo torent.
Sum tyme mi resun aschomed was,
Ambrose seiþ, to here þis cas,
Or of þe orible doing
To schewe ouht in seying;
But alle ȝe Godus maidenes clene,
Schutteþ ȝor eres al bidene!
For þenne þis mayden — þat was del! —
Lad heo was to þe bordel.
Bot, þauh ȝor ezen renne on teres,
Ȝit, maidenes, openeþ ȝor eres
And vndurstondeþ: sikerli,
A maiden wiþ strengþe may beo leȝe bi,
But aȝeines hir wil such vilenye
Schal beo told for non avoutrye;
For wher so eu*er*e Godus maiden is,
Þer Godus temple is, iwis,
Ne þe bordel place, p*ar*de,

156) Ms. non. 189) Ms. wey st. prey.

simus. 116 Et Raab meretrix fuit, sed postquam domino credidit, salutem invenit; 123 et Judith se, ut adultero placeret, ornavit, quae tamen quia hoc religione, non amore, faciebat, nemo eam adulteram judicabat. (130 Zus.). 131 Bene successit exemplum, nam, si illa, quae se commisit religioni, et pudorem servavit et patriam, fortassis et nos servando religionem servabimus etiam castitatem; 138 quodsi Judith pudicitiam religioni praeferre voluisset, perdita prima etiam pudicitiam perdidisset«. 145 Itaque talibus informata exemplis silenter animo tenens verba domini, quibus ait: »Quicunque perdiderit animam suam propter me, inveniet eam«, flevit et tacuit, ne eam vel loquentem adulter audiret, nec pudoris elegit injuriam sed Christi recusavit. 156 Aestimate utrum adulterare potuerit corpore quae nec voce adulteravit. 162 Jamdudum verecundabatur oratio mea et quasi adire gestorum seriem criminosam atque explanare formidat. Claudite aures, virgines Dei! ducitur puella Dei ad lupanar; sed aperite aures, virgines Dei! virgo prostitui potest, adulterari non potest; ubicunque dei virgo est, templum Dei est, nec lupanaria infamant castitatem, sed castitas etiam loci abolet infamiam (engl. bezieht loci falsch).

Defameþ noþing chastite,
But chaste place is of god name
And doþ awey al vuel fame.

NOu, ȝe maidens, alle and sum,
Lerneþ þe miracles of martirdom,
Lerneþ also wiþ liht faces
Þe nomes of such maner places!
In hous is schut a coluere meke,
Þe sparhaukes wiþouten heor preies seke,
Vche wiþ oþur striueþ, par fey,
Whuch schal furst take þat prey. —
Þus Ambrose seiþ beo þat maiden
And bi þulke lecherous men
Þat lykyng of hire wolden haue had,
Aftur to bordel þat heo was lad. —
But whon heo was comen in to þat hous,
A heef vp hire hondes glorious,
As to an hous of good preyere
Heo hedde icomen, masse to here —
Heo heold hit non hous of lecherie,
But raþur a feir diuersorie, —
And þenne heo seide wiþ mylde mood:
»Crist, þat art boþe mon and God,
Þat hast ichasted lyouns feer
Wiþ ȝerdes in eorþe heer,
Þou maiȝt chaste at þi willyng
Þe woode þouȝtes of men liuing.
To þe Caldeyes þe fuir aȝein rauht,
And to þe Jewes þi merci was hauht,
Whon þe watur drouh bihynde,
Huld vp also not of his owne kynde;
Susanne at hire torment
kneled to þe wiþ good entent
And of hem hed heo maistrie
Þat wolde ha wrouht wiþ hire auoutrie;
Þe riht hond also, sikerlye,
Of him weorned and wox al drie
Þat hedde defouled wiþ vnþriftes
Of þi temple þe feire ȝiftus:
Nou þat same temple þat is þyne
Þei ben aboute to foule and tyne:
Þat is my bodi, I vndurstonde.
Lord, þou take me in to þyn honde.
Ne suffre no mon, mest ne leste,
Of sacrilege to do inceste
Wiþ me, as þou art al weldyng
And hast not suffred stelyng!
Nou, lord, iblessed beo þi nome,
And euer more kep me from schome,
Þat I to auoutrie am icome,
Mayde mowe passe hol and sume!«
Vnneþe heo hedde an ende ymad
Of þat preyere þat heo bad,
Þer com in to hire wiþ good spede
A mon arrayȝed as kniht in wede,
A muche mon and a grim.
Þis maiden, whon heo lokud on him,
Heo was aferd sumwhat þon
To ben al one wiþ such a mon.
Þen com þat lessun to hire mende
Of Susanne, þat wommon hende,
And þenne heo seide softly sum del:
»Þe innocent child Daniel
Com to abyde þe passiun
Of Susanne wiþ discreciun,

195) A = heo. 217) Ms. þi feire. 228) Das Relat. ist ausgelassen nach J.

V. 181 Hier hat der engl. Text eine überflüssige Ueberschrift: Quedam virgo inuite in lupanari posita seruauit pudicitiam. 182 (Ingens petulantium concursus fit ad fornicem). Discite martiris miracula sanctae virginis (!), discite locorum vocabula, clauditur intus columba, strepunt accipitres foris, certant singuli quis praedam primus invadat (190—3 Zus.). 194 At illa manibus ad coelum levatis quasi ad domum orationis venisset, non ad libidinis deversorium (engl. anders): 201 »Christe, inquit, domuisti virgini (! engl. las virgis) feros leones: potes domare etiam hominum feras mentes; Chaldaeis roravit (!) ignis, Judaeis sese unda suspendit misericordia tua, non natura sua, Susanna ad supplicium genua flexit et de adulteris triumphavit, aruit dextra quae templi tui dona violabat: 218 nunc templum ipsum attrectatur tuum, ne patiaris incestum sacrilegii, qui non passus es furtum (220 erkl. Zus.)! benedicatur et nomen tuum, ut quae ad adulterium virgo veni virgo discedam«. 230 Vix compleverat orationem et ecce miles specie terribilis irrupit — quemadmodum virgo tremuit, (cui populus tremens cessit)! 238 Sed illa non immemor lectionis, »Et Daniel, inquit, supplicium Susannae spectaturus advenerat et quam populus damnaverat unus

And, þauh þe peple hire dampned had,
He alone wiþ vois ful sad
Asoiled hire fro þat dampnyng
And demed þe juges to dyȝing.
Hit may bifalle, heo seide, parde,
Þat vndur wolues cloþiȝng a schep þer be.
Vr lord Crist haþ his knihtes
And also legiouns of gret mihtes.«
And to hir self ȝit heo gon say:
»A smiter ȝif þer beo to day,
Me to sle, nou icomen in,
Wiþ eny strengþe or elles gin,
Wiþ staf or ston oþur elles swerd,
Mi goode soule, beo not aferd!
For suche men for Godus sake
Ben wont martires for to make!«
Þe feiþ of þis mayden
Saued hire from wikked men —
As I schal nouþe ȝou tel,
Ȝif ȝe wole herken me wel.
Þen þe kniht »suster«, he seid,
»Beo not aferd ne abreid!
As a broþur I am come,
Mi soule to saue atte day of dome.
Kep þou me, and i schal þe,
I preye þe for charite!
I com hider as avouter:
Ȝif þou wolt, i schal go out marter.
Chaunge we nou vre cloþing,
For hit wole beo wel semyng
Þat þi cloþing beo don on me,
And also myne vppon þe;
For, soþ to seye, þis is my list
Þat boþe two we seruen Crist.
Þi cloþing schal make me verrey kniht,
And my cloþing þe maiden briht.
Þou schalt be cloþud swiþe wel,
But i moste beo spoyled eueridel,
Þat he þat pursuweþ so harde þe
Mowe riht wel knowe me.
Tac þou nou my cloþing on
Þat wel wol huyde a wommon,
And tak me þyne anon riht her:
Þei mowe me halewe a marter.
Do on my mantel þat is so syde,
A maidenes membres þat wol hyde;
Set myn hat vppon þyn hed,
To huide þin her and eke þi sched,
Hit wole also schadewe þi faas,
Whon þou schalt go forþ þi paas:
Aschomed, forsoþe, woned þei ben
Þat in to bordel entren.
Wayte wel, whon þou art gon oute,
Loke not aȝein, for no doute:
Of Lothus wyf loke þou haue mynde,
Hou þat heo lost hire ownekynde,
For heo loked hire bihynde
On hem þat to God weoren vnkynde;
Al þouh hir oune eȝen weren clene,
Þat heo biheold, wiþouten wene,
Was vnclene — þerfore þat place
Distruyȝed was þorwh Godus grace.
To no mon loke þou verreyed beo
Who þat þou art, whom euer þou seo,
For hit mihte falle on þat wyse
Sumwhat to perissche of vr sacrefyse« —
Þat forsoþe to hire seide he
Þat he for hire wolde martired be;
Þerfore to hire he seide: »þou trist,
For þe i schal me offre to Crist.

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absolvit: potest et in hoc lupi habitu ovis latere; habet et Christus milites suos, qui etiam legiones habet; 253 aut fortasse percussor intravit: ne verearis, anima! et tales solent martires facere«. 260 O virgo, fides tua te salvam fecit (262—3 Zus.) 264 Cui miles: »Quaeso ne paveas, soror! huc veni salvare animam, non perdere (!); serva me, ut ipsa serveris! 270 quasi adulter ingressus, si vis, martir egrediar. Vestimenta mutemus, conveniunt mea tibi et tua mihi, sed utraque Christo; tua vestis me verum militem faciet et mea te virginem; 280 bene tu vestieris, ego melius exuar ut me persecutor agnoscat. 283 Sume habitum qui abscondat feminam, trade qui consecret martirem! indue chlamydem quae occultet membra virginis et servet pudorem, sume pileum qui tegat crines, abscondat ora: solent erubescere qui lupanar intraverunt. 296 Sane cum egressa fueris, ne respicias retro, memor uxoris Loth, quae naturam suam, quia impudicos licet castis oculis adspexit, amisit (304—5 Zus.); nec vereare (!), ne quid pereat sacrificio (310—2 Zus.). 312 Ego pro te hostiam Deo meo reddam, tu pro me militem Christo, habens bonam militiam castitatis quae

And loke þerfore boþe day and niht
Þat for me þou beo good kniht
To Crist, þat wiþ good chiualri
Clannes þou kepe and beo holi
For þat ilke same huyre
Þat wiþouten ende schal duyre.
Þe habergoun of rihtwysnes
Loke þou haue wiþ meknes —
Zif þat hit þi bodi close,
Þou schalt not flecche from þi purpose,
But specialiche of þi bodi
Hit wol beo keper from vileny.
Loke þou haue þe scheld of feiþ,
For, as þe holy bok seiþ,
Sinful woundes þou schalt wiþstonde,
And þou hit take wel forþ on honde.
Þe helm of helþe also þou take,
Þat wol þe saue from euer wrake.
Þer vre defence is, iwis,
Þer Jhesu Crist him seluen is:
A wommones hed is ay mon,
But maidenes hed is Crist al one.
Among þeos wordus þis ilke kniht
Dude of his mantel in hire siht,
But neuerþeles in her eize þer
Sumwhat semed of auouter
And eke of an enemy,
Þe cloþing suspecte was, pardi.
Hire hed þauh adoun heo bent,
And þe kniht wiþ good entent
Wiþ bliþe cher and hizing fast
His mantel on hire hedde icast.
Wondur couplyng in such a place

Þer was bitwene bost and grace,
Whon þei in hous of hordom
Striuen so faste of martirdom.

NOu to gedere beo þer tweyn,
A maiden and a kniht, certeyn;
Vnlicchi þouh þei ben of kuynde,
Lichchi inouh in þouht and mynde;
Nou ben ifed to geder wiþ honour
A wolf, a lomb in o pastour,
And nouzt onliche to gedere so,
Bote to God offred boþe two.
Whon heo hed chaunged hire cloþing,
Forþ heo wente wiþ gret hizing,
Out of þat hous, as brid fro gren,
Heo fleih awei and scaped þen:
Þorwh Godus grace heo was bore
Wiþ spirituel whinges, and nouzt ilore,
And þat was neuer seizen but þat day:
A maiden from bordel plas gon away;
But heo was Cristes maiden iwis
Þat kepte hire and alle his.
Þe rauinoures þat hire abiden
Ne sezen hire nout; þen in þei slyden,
For þei wenden swiþe wel
Þe maiden ha founden in þe bordel.
On entrede faste wiþ gret heize,
Þe moste schrewe of þe cumpaignie.
Whon he sauh þer þe kniht sittyng
In a maydens cloþing,
»A ha«, he seide, »what is þis gyn?
A mayden, forsoþe, wente her in,
But now, forsoþe, as i seo con,

323) Ms. þat st. þou.

stipendiis militat sempiternis, loricam justitiae quae spirituali munimine corpus induat, scutum fidei quo vulnus repellas, galeam salutis. 332 Ibi enim est praesidium nostrae salutis ubi est Christus, quoniam mulieris caput est vir, virginum Christus«. 335 Et inter hae verba chlamyden exuit, suspectus tamen adhuc habitus et persecutoris et adulteri. 342 Virgo cervicem, chlamydem coepit miles offerre. 346 Quae pompa illa, quae gratia, cum in lupanari de martirio certarent. Addantur personae miles et virgo, hae dissimiles inter se natura — sed Dei misericordia consimiles, (ut compleatur oraculum: tunc lupi et agni simul pascentur:) ecce agna et lupus non solum simul pascentur sed etiam immolantur. 358 (Quid plura?) Mutato habitu evolat puella de laqueo: jam non suis alis, utpote quae spiritualibus ferebatur — et, quod nulla unquam viderunt saecula, egreditur de lupanari virgo Christi. 368 At illi qui videbant oculis et non videbant corde (engl. anders) (ceu raptores ad agnam lupi fremuere ad praedam. 372 Unus, qui erat immodestior, introivit; sed ubi hausit oculis rei textum, »Quid hoc, inquit, est? puella ingressa est, sed vir videtur. Ecce non fabulosum illud: cerva pro virgine, sed quod verum est: miles ex virgine.

Ȝonde sitteþ a verrei mon.
Nou i seo soþ as men han sayde:
Lo heer an herte for a maide,
Hit is soþ, as to my siht:
Of a mayden we haue a kniht.
I haue ofte herd men seye a clatur
Þat in to wyn Crist torned þe watur,
And nou he leueþ not beohynde
For to chaunge monnes kynde.
Go we heonne, for ȝit we ben
As we weren-hit is wel sen.
Wheþer i beo chaunged, nou i meue,
On forte seo, anoþur to leeue?
Whon i com to þe bordel sted,
Þer me þinkeþ i seo a wed
For þat þing þat was ido,
And i my self am chaunged also:
Out of þis hous chast schal i go,
Þat as avouter com in wel þro«.

HIt bifel aftur, certeyn,
For Godus loue þat mon was slayn.
And riht also was þe kniht.
But þat was a wondur siht
Þat out of þe bordel schulde take þe wey
A mayden clene and martires twey.
Hit is told þat, whon þis kniht
Touward his juwyse was idiht,
Þe maiden to þat place ron
And wiþ him þus striue bigon:
»Wenestou, heo seide, þat þou for me
Schalt take þe juwyse and ded be,
And i so schulde leose my mede
Þat i schulde haue for martirhede?«
Þen þe kniht seide: »certeyn,
I am sent hider to beo slayn;
Þe sentence, mayden, asoyleþ þe,
Whon þat hit passeþ on me«.
Þen heo cried and seide: »nay, nay,
I ches þe not my wed to lay
For my deþ, but i þe ches
To beo pris of my clannes;
For þauh my clanhed beo isouht,
Ȝit my kuynde chaungeþ nouht;
Ȝif þat men asken my blood,
I nul hit not borewen, beo þe rod!
For i haue þis ilke day
Wher of my self forte pay.
In me þis sentence is ȝiue,
For me hit is þat i not liue.
Herken hou i schal hit schawe
Bi good proces of þe lawe:
Ȝif þou heddest for mypreyere
Mi borwh bicomen for money here
And aftur þat for myn absence
Þe juge hedde ȝiuen such a sentense
Þat þou to him schuldust make þe pay
Of whom i borwed þe monay,
Þe same sentence condempne schuld me
To paye to þe þat ilke mone
Of myn oune heritage,
Ȝif þat i were of ful age;
Ȝif i refused þat to pay,
Who is þat, þat nolde say
Þat I nere worþi to beo dede
Þat so vnkuyndely quit þi mede?
Nou þou maiȝt seo þe same skile
In þis doyng, ȝif þat þou wile.

V. 384 At etiam audieram, et non credideram, quod aquas Christus in vina convertit; jam mutare coepit sexum. 388 Recedamus hinc, dum adhuc quod fuimus sumus; numquid et ipse mutatus sum qui aliud cerno quam credo? 392 Ad lupanar veni: cerno vadimonium: et tamen dum mutatur(!), egrediar: pudicus exibo qui adulter intravi. Iudicio rei, quia debebatur tanto corona victori, damnatus est pro virgine qui pro virgine comprehensus est (der engl. Dichter macht auch den Anderen zum Märtirer, vgl. 399). 401 Ita de lupanari non solum virgines sed etiam martires exierunt. 404 Fertur puella ad locum supplicii cucurrisse, certasse ambos de nece (408—12 nicht im lat.). 412 Cum ille diceret: »Ego sum jussus occidi, te absolvit sententia, quoniam me tenuit«, at illa clamavit: »Non ego te vadem mortis elegi, sed praesidem pudoris optavi; si pudor quaeritur, manet sexus: si sanguis exponitur, fidejussorem non desidero! unde dissolvam habeo, in me lata est sententia quae pro me lata est. 427 Certe si pecuniae te fidejussorem dedissem et, absente me, judex tuum censum foeneratori adjudicasset, eadem me sententia convinceres meo patrimonio solvere tuos nexus; si recusarem, quis me indignam morte censeret? quanto major est capitis hujus censura?

Non wol I wiþ good entent
Raþur dye an innocent
Þen liuen a while and lete þe dye
And leose so innocencie;
To day for me schal go no mene —
And þat, forsoþe, þou schalt wel sene:
Oþur i schal beo gulti of þi blood
Oþur martir beo wiþ mylde mood.
Ȝif I beo sone comen aȝein hom,
Who is so hardi holde me þer from?
And ȝif þat I haue dwelled to longe,
Me to asoyle ho dar vndurfonge?
I haue agulted more to þe lauh,
For out of prisun þat i flauh,
And I am gulti, þow wost, also
Of þe toþur monnes deþ þerto
Þat in to prisun tok þe way
And þerfore was slayen þat day.
I þe telle wiþ open breþ:
Mi membres suffisén to þe deþ,
Þe whuche, forsoþe, nouȝt gon longe,
Weore not sufficient to þe wronge.
A maiden haþ on hire bodi
Place, woundes on to suffri,
To whom, leeue wel! hit is non ese
Ne ńo good, mon forte disese.
Sclaundre þauh þat i fled in þouht,
To ȝelde vp martirdom to þe þouȝt i nouht:
Þauh I my cloþing leide adoun,
I chaunged not my professioun.
Tofore me to deþ ȝif þou woldest go,
Þou hast not bouȝt me from wo,
And i may sei in herte þen sone:
Þou hast me gyled and vndurgone.
Be war, be war, I preye nou þe,
Aȝeinsei me not, strif not wiþ me!
Þat þou me ȝaf, þe benefice,
To take hit me fro, be not so nice!
We schul make good al vr biheste,
To god, wiþouten eny cheste,
Ȝif þou me soffre now in certeyn
Furst ar þou forte beo sleyn;
Anoþur peyne vppon þe
Þei han icast to do, parde.
Þe more joyful þou shalt beo,
Of avouteres ȝif þat þou seo
A martir þat þou hast maad,
And þou þer aftur þe more sad,
Þen þat þou furst a martir were
And lafte me aftur to avoutere«.
Whon þat þei þus hed striuen,
As þe dom was iziuen
Boþe forsoþe weoren do to dede —
God þerfore haþ quit heore mede.
Þe biginnyng of þis martirdom
Furst of þat mayden com,
But þe kniht þe effecte folfuld,
For þat he was furst iculd;
But, as God wolde for þe nones,
Þei toke heor coroune boþe at ones.

V. 446 Moriar innocens ne moriar nocens; nihil medium est hodie: aut rea ero sanguinis tui aut martir mei. 454 Si cito redii, quis me audeat excludere? si moram feci, quis me audeat absolvere? 458 plus legibus debeo, rea non solum fugae meae sed etiam caedis alienae. 465 Sufficiunt membra morti quae non sufficiebant injuriae; est in virgine vulneri locus qui non erat contumeliae: ego opprobrium declinavi, non martirium; tibi cessi vestem, non professionem mutavi. 476 Quodsi mihi praeripis mortem, non redemisti me sed circumvenisti. 480 Cave quaeso, ne contendas, cave ne contradicere audeas! noli eripere beneficium quod dedisti, (dum mihi hanc sententiam negas, illam restituis superiorem: sententia enim sententia superiore mutatur, si posterior me non tenet, superior sententia tenet). 484 Possumus utrique satisfacere sententiae (!), si me prius patiaris occidi; in te habent aliam quam exerceant poenam, (in virgine obnoxius pudor est). 490 Itaque gloriosior eris, si videaris de adultera martirem fecisse, quam de martire adulteram reddidisse.« 496 (Quid exspectatis?) duo contenderunt et vicerunt: nec divisa est corona sed addita. 500 Itaque sancti martires invicem sibi beneficia conferentes, altera principium martirio, dedit alter effectum.

De duobus veris amicis.

SUm tyme men reden þat þer was
In a cuntre, clept pittogoras,
Dwellynge þere twey men,
Iclept Sithia and Climonen;
To gedere þei loued hem wondur wel
And frendes weoren at murþe and mel.
A tiraunt *þer* was of wikked red,
Jugged þat on to ben ded.
Anon riht þen in þat place
He preyed þe tiraunt of sum space,
Þat his good he mihte dispose
As he hedde cast in purpose.
But for þe tiraunt leeued þon
Þat he schulde ha founde no mon
In þat caas his borwh haue be,
Anon riht graunted he,
So þat a borwh he mihte fynde
In þat caas wolde him bynde,
Zif he ne come not at his day,
Þe deþ to take for him, in fay.
His felawe þenne his borwh bicom,
And þe toþur wente him hom.
Þe day was come, he was ful longe:
His borwh þe deþ schulde vndurfonge.
And as he was riht atte caas,
Þe toþur com in to þe plaas,
His nekke forþ he streihte ariht,
To saue his borwh, as he hedde hiht.
Þen þe tiraunt wondrede þer
Þat þeose two men were more cheer
Of heore loue þen of heore lyue;
He preyed hem him to receyue
In to heore loue for euer more,
And he heore lyf hem graunted þerfore.
Þis was grace of gret vertue,
Frendschipe to kuiþe, to old and newe;
But þis was lasse worþi of meed
Þen þe knihtes and þe maiden ded:
For þulke weren boþe men,
Þe pride was a wommon clen
Þat is more frele of kuynde
Þen mon, as bokus maken muynde;
Þulke were frendes of long tyme met,
Þeos weoren vnknowen, and no steuene set;
Þulke to on tiraunt hem ȝolde,
But þeose to moni on, stout and bolde,
Þat weren more cruel þen was he,
For he hem spared, þeose let hem sle;
Þei for loue deþ wolde haue nome,
But þeose for þe croune of martirdome;
Þulke hedden heore þonk tofore men,
But þeos tofore God glorious ben.
Þis lyf endyted seint Ambrose
On latyn. tak hede to his purpose!

523) Das Relat. ausgelassen.

V. 506 ff. im engl. mit eigenem Titel; das folg. ist aber nur der Schluss der Geschichte. 506 At etiam philosophorum gymnasia Damonem et Synthiam Pythagoreos incolas (!) ferunt (510—1 Zus.). 512 Quorum unus, cum esset morti adjudicatus, commendandorum suorum tempus poposcit. 518 Tyrannus autem astutissimus, cum reperiri non posse existimaret, petivit ut sponsorem daret, qui pro se feriretur, si ipse moram faceret. 526 (Quid de duobus praeclarius, nescio; utrumque praeclarum:) alter vadem mortis invenit, alter se obtulit. 528 Itaque cum reus moram supplicio faceret, fidejussor sereno vultu mortem non recusavit. 530 Cum duceretur, amicus reversus est, cervicem substituit, colla subjecit. 534 Tunc admiratus tyrannus cariorem philosophis amicitiam quam vitam fuisse, petivit ut ipse ab ipsis quos damnaverat in amicitiam reciperetur. Tantam virtutis esse gratiam (ut tyrannum inclinaret.) Digna laude, sed minora nostris: 544 Nam illi ambo viri, hic una virgo, quae primo etiam sexum vinceret; illi amici, isti incogniti; illi tyranno uni se obtulerunt, isti tyrannis pluribus ac etiam crudelioribus: quod ille pepercit, isti occiderunt; (inter illos in uno obnoxia necessitas, in his amborum voluntas libera; hoc quoque isti prudentiores, quia) illis studii sui finis amicitiae gratia, istis corona martirii: illi enim certaverunt hominibus, isti domino. Haec Ambrosius. —

4. De S. Theodora.

AT Alisaundrie, tel i ow con,
In þe emperours tyme Zenon
Dwelled a wo*m*mo*n* — þe bok seiþ swa —
Þat men called Theodora,
A noble wo*m*mon and a feir,
And hire hedde iweddet a riche heir,
A semely mon and muri of mod,
Þat God dredde and dude muche good.
Þe deuel, so ful of tricherie,
To þis wo*m*mon hedde envye,
Tempted so a riche mon
Þat he coueyted þis wo*m*mon.
Messagers þen he hire sent,
And ȝiftus, to haue hire assent.
Þe messagers heo forsoke,
Of his ȝiftus non heo toke.
He bisied him þouȝ neuerþeles,
Þat heo mihte wel haue no pes,
And put him to þouȝt and trauayle,
Til he bigon neihond to fayle.
Atte laste ful wikkedliche
To þat wo*m*mon he sent a wicche,
Wiþ hire to talke his entent
And forte maken hire assent.
Þe wicche wiþ sotyl wordus þan
Bigon to talke to þis womman,
And hou þat heo scholde bere þe gult
For þat mon, ȝif he weore spilt.
Þe gode wyf seide: »for Godus eize
I dar me not auntren, þouȝ i schulde dize,
Þat wiþ his ezen whateuer we do
Seoþ, tyde and tyme, and eue*r*mo«.
þe wicche þen þe fend was wors —
Alle suche haue Godus curs! —
And seide: »al þat eue*r*e is don bi day
God almihti seo wel may,
But, aftur þe sonne is forþ gon,
He may seo noþing what we don.«
Þen onswerd þe gode wyf:
»Is þat soþ, bi þi lyf?«
And heo onswerd: »dame, beo my fey,
Hit is soþ nou þat i sey«.
Heo was bigyled verreylichche,
And þen heo seide to þe wicche:
»Þat þou seist, nou i beoleeue.
Bid him come nou sone at eue:
I schal beo redi to folfulle,
When þat he comeþ, al his wille«.

WHon *þat* þe wicche hed told him þis,
He was a joiful mon, iwis,
And atte same tyme he com
And fond Theodora at hom;
Wiþ hire he dude what him lust,
And went his wei, whon he hedde cust.
Whon heo biþouȝt hire aftur wel,
Heo weopte and made muche deol
And beot hire owne face ful sore,
And among criede euer more:
»Allas allas, what haue i do!

20) he st. heo?

4) S. Leg. Aur. cap. 92: de s. Theodora. V. 1 Theodora nobilis mulier et sponsa apud Alexandriam tempore Zenonis imperatoris virum habebat divitem et timentem Deum. 9 Dyabolus autem, Theodorae invidens sanctitati, virum quendam divitem in illius concupiscentiam incitavit, qui eam crebris nuntiis et muneribus molestabat ut assensum sibi praeberet. 15 Sed illa nuntios respuebat et munera contemnebat. 17 In tantum autem eam molestabat, quod ipsam quietem habere non permitteret et paene deficere videretur; 21 tandem quandam magam ad eam misit, quae eam ut viri illius misereretur sibique consentiret plurimum hortabatur. 29 Quae cum diceret se coram oculis Dei cuncta cernentis tam grande peccatum nunquam committere (engl. dir.), malefica adjunxit (33—4 Zus.): 35 Quidquid in die fit, hoc utique Deus scit et videt, quidquid autem adversperascente et occidente sole committitur, Deus minime intuetur. 39 Dixitque puella maleficae: Numquid veritatem dicis? Et illa: Etiam dico veritatem. 43 Decepta puella verbis maleficae dixit ut advesperascente die virum ad se venire faceret, et voluntatem suam adimpleret (engl. dir.). 49 Quod cum viro retulisset, ille, vehementer exsultans, hora qua condixerat ad eam venit secumque concubuit et abscessit. 55 Theodora autem, ad se ipsam rediens, amarissime flebat et faciem suam percutiebat, dicens: Heu heu me, perdidi animam meam, destruxi aspectum de-

Mi soule is lost for euermo,
I haue destruyȝed nou þe siht
Of my beute, þat was so briht«.
Whon hir hosebonde comen hom was,
He biheold hire in þe fas,
And whon he sauh hire heui cher,
Þerof he hedde gret wonder.
He asked hire what hire was.
Heo nolde him not telle of þat cas.
And he hire cuмforted ofte siþe,
But for no þing wolde heo beo bliþe.
Vppon þe morwen, whon hit was day,
Heo wente hir to an abbay
Of nonnes, and of þat abbes
Heo asked sone, wiþouten les,
Wheþer God mihte wite a gret trespas
Þat heo dude þe niht þat last was
Tofore, aftur þe sonne went doun.
Þe abbesse onswered wiþ deuocioun
Þat »God so mihtful is al way
Þat he seoþ as wel bi niht as day
And wot al þing þat is ido,
What tyde, what tyme, what vre also«.
Heo onswerde, wepyng bitterli:
»Reche me þe bok of þe Ewangeli,
Þat i mowe assaye, for i wite mot,
What schal me falle nou for my lot«.
Heo opened þe bok. anon heo fond
Þe wordus þat Pilat seide her in lond,
On Latyn þat is: Quod scripsi scripsi,
And on Englisch is, sikerli:
»Þat haue i writen þat wrot I«,
To þe men þat stod him bi.
Theodora went hir hom þan,
As a ful sori womman.

HIt bifel vppon a day
Hir hosebonde was out of þe way:
And þenne of hire owne witte
Al hire her awey heo kutte,
And in monnes cloþing
Tok þe wey wiþ gret hiȝing
Touward a munstre of monkes blake,
And þer heo preyed for Godus sake
Þat amonges oþur men
A monk of þe hous heo mihte ben.
Þei wende heo hedde ben a mon,
And þerfore þei asked hire þon
What was hire rihte name —
Heo schulde hem telle wiþoute blame.
Hire name, þat was femynyn
Of gendre, heo turned in to masculyn:
Theodora hire name was, parde,
But Theodorus heo hiht, seide heo.

ÞEn of þat mon þe monkes were glad
And token him in wiþ chere ful sad.
Þat tyme monkes neih lewed men were.
Þis mon þei dude among hem schere
And to bere þe blac abyt
Of heore ordre wiþ good dilyt.
Þei putten him to an offyce —
Þat nouþe schulde bi holde nyce —:
To ȝoke þe oxen, so mot i þe,
And fette oyle at þe cite.
Theodorus feir and wel
Dude his offys eueridel.
Hire hosebonde was ful sori
And of chere al dreri,

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coris mei. 63 Vir autem ejus domum rediens et uxorem suam sic desolatam et moerentem videns, causam tamen nesciens, eam consolari nitebatur; sed illa nullam consolationem percipere volebat. 71 Mane autem facto quoddam monasterium monialium adiit et abbatissam interrogavit an Deus quoddam grave delictum, quod die advesperascente commiserat, scire posset. 78 Cui illa: Nihil Deo abscondi potest et Deus scit et videt omne quod fit, quacumque hora illud committatur. 83 Quae, flens amare, dixit: Da mihi librum sancti evangelii, ut sortiar memet ipsam. 87 Aperiens reperit: Quod scripsi scripsi (engl. erkl.). 93 Rediens ergo domum, dum quadam die vir suus abesset, comam suam praecidit, vestimenta viri assumens ad quoddam monasterium monachorum (quod per octo milliaria distabat) festinabat et ut ibidem cum monachis reciperetur petiit, 113 et quod petiit impetravit. 105 Interrogata de nomine, dixit se Theodorum nuncupari (105. 109—111. 115—118. 120 Zus.). 123 Illa vero officia omnia humiliter faciebat (et ejus servitium omnibus gratum fuit. Post aliquot ergo annos) 119 abbas fratrem Theodorum vocavit et ut boves jungeret et oleum de civitate afferret praecepit. 125 Vir autem ejus plurimum flebat, timens ne

For he wende heo hedde beo gon
Awey wiþ sum oþur mon.

ON a tyme God almiht
Him cu*m*forted bi an angel briht,
And seide to him: »vppon alle wyse
Loke to morwe þat þou rise
And stonde in þe same way
Þ*er* Petur and Poul vppon a day
For Cristes loue tok martirdome;
And þe furste wo*m*mon þat þou seost come
Heo hit is þat is þy wyf,
Þat þou louedest as þy lyf».
Vppon þe morwen he tok þe pas,
Til he com to þe same plas.
Theodora wiþ hire chamayles
Com þer forþ, to fette hire oyles.
Whon þat heo sauh hire hosebonde,
Heo kneo him wel, boþe fot and honde,
And to hire self softly heo seid,
And sykede sore in herte and breyd:
»Allas allas, my gode fere,
Hou sore i trauayle in eorþe here,
Of þat sunne dilyuered to be
Þat i haue sunged aȝeines þe!«
Whon þat heo neihȝed him neih,
Wiþ open vois al an heih
Þenne to him heo seide þis word:
»Stondeþ murie, sire, my lord!«
And he stod stille al in þouht,
For outurliche he kneuh hir nouht.
Whon heo was bi him passed hir way
And he hedde longe abide þat day,
He gan to crie and faste he weyled
And seide þat he was bigyled.
In his bed whon he was leide,
At niht a vois to him seide:
»He þat þe saluwed ȝesterday
Was þi wyf, sire, in good fay«.

THeodora forsoþe wes
Of so gret holynes
Þat God for hire miracles wrouhte
For moni men, as heo bisouȝte.
A wylde best hedde al totoren
A mon and al most forloren,
But heo saued þat mon, certeyn,
And him reised vp aȝeyn;
Þe best heo corsed witerliche,
And hit fel doun ded sodeynliche.

ÞE deuel hedde gret enuye
Þat þis wo*m*mon was so holye;
To hire he apeered vppon a day
And grimliche gon to hire say:
»Now artou wel imet,
Þow vyle foule stumpet,
Ouer al oþure more and lesse
Þou foulest avouteresse!
Þin hosebonde þou hast forsake,
And here þi dwellyng þou hast take,
For þou woldest me dispise.
I schal þe quyte on oþur wyse:
I þe telle wiþouten fayle,
Aȝeyn þe i schal reyse a batayle,
I schal þe make wiþ muchel wrake
Þe crucifixe forte forsake;
And but þat hit beo so, verreily,
Sei þou þat I nam not I«.

159) Ms. hee, aus heo corr. 170) nach almost fehlt was? 185) Ms. stumpet st. strumpet.

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cum viro altero recessisset. 129 Et ecce angelus domini sibi dixit: Surge mane et sta in via martirii Petri apostoli, et quae tibi obviaverit ipsa tua uxor erit. 139 Quo facto Theodora cum camelis venit et virum suum videns et recognoscens intra se dixit: Heu me, vir bone meus, quantum laboro, ut eripiar a peccato quod feci in te. 151 Cum autem appropinquasset, salutavit eum dicens: Gaudeat dominus meus. Ille autem eam penitus non cognovit; sed cum diutissime exspectaret et se deceptum clamaret (161 Zus. , facta est vox ad eum dicens: Ille qui te heri mane salutavit uxor tua erat. 165 Tantae autem sanctitatis fuit beata Theodora, ut multa miracula faceret: nam et hominem a bestia laceratum eripuit et suis precibus suscitavit, ipsam quoque bestiam insecuta maledixit, quae subito mortua corruit. 175 Dyabolus autem, suam sanctitatem ferre non volens, eidem apparuit dicens: Meretrix prae omnibus et adultera, reliquisti virum tuum, ut huc venires et me contemneres; per virtutes meas tremendas in te suscitabo proelium, et si non te fecero crucifixum negare, non dicas quia ego sum.

Whon þat heo hed herd his vois,
Heo schewed him þe signe of þe crois,
And þenne þe schrewe anon riht
Vanischt awey out of hire siht.

HIt bifel, as ȝe schul here,
Vppon a tyme of þe ȝere,
Fro þe citéé as heo com
Wiþ hire chamayles, forte gon hom:
Heo was herborwed in a plas
And to bedde ibrouht was.
A damisele com to hire þon,
As þauh hit hedde beo to a mon,
And seide: »sire, so mote þou þe,
To niht slep þou wiþ me!«
Theodora þenne þat forsok,
And þe maide þe wey þen tok
To anoþur monnes bed
Þat in þat same hous was leid.
Whon hire wombe was gret iwaxe,
Mony men þenne gonne hire aske
Whos þat child mihte þenne be.
»Theodorus þe monk haþ leȝen bi me«
Heo seide, and was noþing aschamed,
And al, for he schulde beo blamed.
Whon þe child was ibore,
Anon riht wiþouten more
Þe men, þat weren of vuel entent,
To þe abbot þe child þei sent
And seiden: his monk was waxen to wyld:
Þat hedde igeten him such a child.
Þe abbot þenne his monk gan blame
Of þat ilke wikkede fame,
And, þouh he neore not gulty,
He asked forȝiuenesse mekely.
Þen þe abbot anon riht þo
Wende hit hedde beo riht so,
And caste þe child in þe monkes lap
And bad hem boþe vuel hap,
He put hem boþe from þat abbey
And bad him go forþ on his wey.

THeodora þenne seuen ȝeer
Heold hire fro þe munster;
Wiþ milk of beestes, tame and wyld,
Heo norissched feire vp þat chyld.

ÞE deuel forsoþe wiþ gret anuye
To hire pacience hedde envye,
And in liknesse of hire hosebonde
Tofore hire þenne gon he stonde
And seide to hire: »bi þi lyf,
What dostou here, myn owne wyf?
Lo hou sek I am for þe!
I may no cumfort take to me.
Cum wiþ me, my swete leue,
And i þe, certes! schal forȝeue
Ȝif eny mon haþ bi þe leyȝen,
I nul þe þe lasse louen, certeyn«.
Heo wende hire hosbonde he hed bene,
And him onswerde wiþ herte clene:
»I schal neuer dwelle wiþ þe more,
Min herte, iwis, hit is ful sore,
For I sunged foule aȝeines þe,
Whon Jon, þe knihtes sone, lay bi me«.
In to hire preyere heo ful þo,
And þe deuel vanischt hire fro.

V. 193 Ipsa autem signum crucis sibi edidit, et protinus daemon evanuit. 197 Quadam autem vice, dum de civitate cum camelis rediret et in quodam loco hospitata fuisset, puella quadam nocte ad eam venit dicens: Dormi mecum. 207 Quae cum respueret, ivit ad alterum qui in eodem loco jacebat. 211 Cum autem ejus venter intumuisset et de quo concepisset interrogata fuisset, ait: Monachus ille Theodorus dormivit mecum (216 Zus.). 217 Natum igitur puerum ad abbatem monasterii transmiserunt (219 u. 221—2 Zus.). 223 Qui cum Theodorum increparet et ille sibi indulgeri peteret, scapulis suis puerum imposuit et de monasterio projecit. 233 Illa autem abjecta per septem annos extra monasterium mansit et de lacte pecorum infantem nutrivit. 237 Dyabolus autem, tantae ejus patientiae invidens, in speciem viri sui se transfiguravit eique dixit: Quid hic agis, domina mea? ecce langueo pro te nec aliquam consolationem recipio; veni ergo, lux mea, quia, si cum viro aliquo jacuisti, hoc tibi indulgeo. 249 At illa, credens virum suum esse, dixit ad illum: Nunquam amplius tecum manebo, quia filius Johannis militis jacuit mecum, et volo agere poenitentiam de eo quod in te peccavi. Et cum orasset, statim evanuit (et daemonem fuisse cognovit.)

ÞE deuel eftsones wiþ wyles cast
Hire to fere, and atte last
In wylde beestes liknes
Deueles, boþe more and les,
To hire he sent, and a man
Hem suwed and seide þan:
»Go forþ, ȝe beestes, euerichon
And eteþ þis comuyn wommon!«
To God þenne heo made hire preyere:
Þei vanischt awey alle in fere.

OF knihtes heo sauh a cumpaygnie
Anoþur tyme wiþ hire eȝe,
And as a prince tofore hem dude gon
And þei him worschiped euerichon,
To Theodora þe knihtes gon sei:
»Arys vp al in good fey
And vre prince loke þou adoure,
Þat lord is of gret honoure!«
Þen heo onswerde anon riht:
»I worschipe him wiþ al my miht:
Mi lord God, of mihtes most,
And bouht vs alle þat weren lost«.
To heore prince aȝein þei breid
And tolden him what heo hedde iseid.
And he comaunded wiþ gret talent
Þei schulde hire trauayle wiþ torment,
Til þat heo weore wel neih dede,
»Loke ȝe quyte hire so hire mede!«
Þen þei alle vppon o fliht
Vanischt awey out of hire siht.

ÞE deuel in anoþur wyse
Tempted hire wiþ couetyse:
For on a tyme heo say muche gold
And oþur tresur monyfold.
Heo blessed hir þenne wiþ þe crois
And wiþouten more nois
Heo preyed God to ben hire help,
Þat, where he loueþ, wol not ȝelp.
Heo fleyȝ þerfro as hitterly
As mon wolde from an enemy.

ANoþur tyme þer com to hire
A mon þat a basket dude bere,
Ful of alle maner of mete,
And seide: »þe prince þat þe bad bete
Bad þou schuldest take þerof and ete,
And þat for noþing þou schuldest lete;
For vnwityng he bad his men,
And wiþ wrong, bete þe þen«.
Þenne wiþ þe crois heo hire blessed,
And anon þenne hit vanisched.

AT þe seuen ȝeres ende
Þe abbot tok riht wel to muynde
Theodorus longe pacience,
And of good concience
His monk reconciled aȝen,
Wiþ his child in munstur to ben.
And aftur þat al two ȝer
Wiþ monkes in cloistre liued in fer.

VPpon a day wiþouten were
In to hire celle heo wente hire,
In to hire þat child heo clept
Þat heo so longe tofore hed kept,
And, whon heo adoun was set,
Þe dore to hire faste heo schet.
Whon þe abbot of þis wuste,

269) as wohl zu tilgen.

V. 257 Altera iterum vice dyabolus volens eam terrere, in similitudinem ferarum terribilium daemones ad eam venerunt, et vir quidam instigans eas dicebat: Comedite meretricem hanc. Ista autem oravit. et evanuerunt. 267 Altera vice multitudo militum veniebat, quam princeps praecedebat, et eum caeteri adorabant; dixeruntque milites Theodorae: Surge et adora principem nostrum. Quae respondit: Dominum deum adoro. Quod cum principi nuntiatum fuisset, jussit eam adduci et tot tormentis affici, ut mortua putaretur; et postmodum omnis turba evanuit. 287 Alia iterum vice vidit ibidem aurum multum, quae, signans se, illud refugit et Deo se recommendavit. 297 Altera etiam vice vidit quendam, canistrum plenum omni genere ciborum ferentem et dicentem sibi: Dicit princeps qui te cecidit: tolle, comede, quia nesciens fecit hoc. Illa autem se signavit, et protinus evanuit. — 307 Completis autem septem annis abbas, patientiam ejus considerans, eam reconciliavit et cum puero suo in monasterium introduxit. 313 Ubi cum duos postmodum annos laudabiliter peregisset, puerum accepit et secum illum in cella sua clausit. 321 Quod cum abbati revelatum fuisset,

He sende his monkes forte luste,
Priueyliche forto here
What þei tweyne speken ifere.
Heo tok þe child loueliche
In hir armes, ful sweteliche
Custe hit and seide: »child, haue in mende:
Tyme is comen of my lyues ende.
To God of heuene nou leue i þe,
A good mon loke þat þou be,
Tac him þin helpere and þi syre:
He wol quite þe wel þin hire.
Mi swete sone, beo bisy ay
Him to serue boþe niht and day
Wiþ fastynge and god preyere,
Whil þat þou schalt liuen here,
Deuout loke on alle wyse
Þat þou beo in þi breþer seruyse.«
Wiþ þat word heo ȝald þe gost
To God, þat is of mihtes most.
Whon þe child þerof was war,
He wepte and made muche car.

ÞE abbot þat same niht at euen
Him þhouȝte he say al in his sweuen
A wondur swiþe gret weddyng,
And þer to was a gret comyng
Of angeles, prophetes, grete and smal,
Of martires and of halewes al;
And hem among was a wommon,
Wiþ wondur gret blisse bigon;
Whon heo com to þat weddyng,
Vppon a bed was hire sittyng,
And as þei stoden hire aboute
Þei worschiped hire, al þe route.
And þen he herde a vois sei þus:
»Abbot, þis is Theodorus
Þat falsliche acuised was
Of þat child in þi plas;
Seuen tymes wiþouten les
Vppon hire chaunged þer wes.
Heo was chastised tofore hire ded,
For heo brac hire spoushed«.
Þe abbot ros him vp anon
And waked his breþeren euerichon.
And whon þei to þe celle were gon,
Þei founden hire ded as eny ston.
Hire þere þenne þei vnheled:
A wommon þer þei sayȝ and feled.
Þen þe abbot was aschamed
And sent aftur hir fadur þat hire defamed.
»Þe mon is ded, he seide, verreyli,
Þat þi douȝtur hedde child bi«.
Whon þe cloþ was taken hire fro,
A wommon he sauh, he wuste wel þo.
Þei weoren aferd and aschamed
Alle þat euere hire hedde defamed.

AN angel, þat from God was sent,
To þe abbot seide þis entent:
»Tac þin hors, loke þat þou ride
In to þe cité in þis tyde;
Whomeuer þou metest, whon þou comest þider,
Tac him wiþ þe and bring him hider!«.

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misit quosdam monachos, qui diligentius auscultarent quidnam cum eo loqueretur. 325 Illa autem, puerum amplexans et deosculans, dixit: Fili mi dulcissime, tempus vitae meae venit; relinquo te Deo, ipsum patrem et adjutorem habeas, fili dulcissime, jejuniis et orationibus insistas et fratribus tuis devote servias. 339 Hoc dicens, spiritum tradidit (et in domino feliciter obdormivit circa annos domini CCCCLXX): quod puer cernens plurimum flere coepit. 343 In ipsa autem nocte visio abbati monasterii monstrata est in hunc modum: nuptiae maximae parabantur, et veniebant ordines angelorum et prophetarum et martirum et omnium sanctorum, et ecce in medio eorum mulier sola, gloria ineffabili circumdata, et venit usque ad nuptias et sedit super lectum, et omnes adstantes advocabant eam; 355 et ecce vox dicens: Hic est, abbas, Theodorus, qui falso de puero accusatus est, VII tempora super ea mutata sunt, castigata est enim, quia cubile viri sui coinquinavit. 363 Excitatus autem abbas concitus cum fratribus ad cellam ejus ivit et eam jam defunctam invenit, et intrantes et discooperientes ipsam esse feminam invenerunt. 369 Misitque abbas pro patre puellae quae eam infamaverat, et dixit illi: Vir filiae tuae mortuus est; et auferens vestimentum mulierem esse cognovit. Factus est igitur timor magnus super omnes qui hoc audierunt. 377 Angelus autem domini abbati locutus est: (Surge velociter), equum adscende et vade in civitatem et, si quis obviaverit, assume et tecum adduc.

Þe abbot rod forþ his way.
A mon he mette and he gon say
And asked also »whodur rennest þou?«
And he onswerede »I hize me nou
To seo my wyf þat nou ded is —
Of hire haue i had ful gret mis«.
Þe abbot þen tok þis mon hi*m* wiþ,
And wenten wepyng bi feld and friþ,
Til þat þei to þe abbei com,
Þer þe monkes þei fou*n*den at hom.
Þe bodi þenne wiþ swete song
Þei burieden þo hem among.
And in þat ilke same celle
Þer Theodora was wont to dwelle,
He dwelled aftur al his lyue
And preyed for his noble wyue,
And at þe last to God he went,
Blisse to haue, verreyment.
Þe child also þat his wyf
Hedde inorissched in hire lyf,
Among his bre*þer*en iloued so was
Þat he was chosun of þat plas
Heore abbot and heore hed to be,
Hem to gou*er*ne in charite,
Aftur þat he to God was go
Þat abbot was tofore him þo.
God grau*n*te vs grace wel to do,
And ziue us heuene blisse also! AMEN.

5. S. Bernard.

SEint Be*r*nard born was at Bu*r*goyne,
In þ*e* castel men calleþ Fou*n*tayne,
Of wondur noble kinred
Of gentrie and of goodhed.
His fader was a worþi kniht
Boþe to þe world and to God almiht,
Men called him sir Tecelyn.
He hedde also a modur fyn,
Þat men called tofore hire deþ
Bi þulke dayzes dame Aaleth.
Seuen children in þat londe
Heo hedde bi hire hosebonde:
Þe sixe weor knaue children, as men saide,
And þe seuenþe was a mayde;
Þe knaue children vchone monkes were,
A nonne bicom heore douhtur deore.
Heo was wont wiþ herte myld,
As sone as heo hedde ibore a child,
Wiþ hire oune hondes deuoutely
Offre hit heo wolde to God almihti.
Hem to norissche heo wolde not lete
Wiþ milk and wiþ oþur mete
Non oþur wommon, witerly,

V. 383 Qui dum pergeret, quidam vir currens sibi obviavit. Quem cum abbas interrogaret quo pergeret, ille ait: Mulier mea mortua est et vado videre eam (388 Zus.). 389 Et assumsit abbas virum Theodorae (in equum), et venientes plurimum fleverunt et ipsam cum multis laudibus sepelierunt. 395 Vir autem ejus cellam uxoris suae Theodorae accepit (398 Zus.) et ibidem permanens tandem in domino obdormivit. 401 Puer autem Theodorae, nutricem sequens, omni morum honestate pollebat, ita quod mortuo abbate monasterii in abbatem ipse unanimiter est electus. —

5. Das lateinische Original s. Leg. Aur. cap. 120 de S. Bernardo. Die den lateinischen Text einleitende Ableitung des Namens (: a ber quod est puteus vel fons, et nardus quae, ut dicit Glossa super cantica, herba est humilis et calidae naturae et odorifera) und die Angabe dass das Leben des Heiligen »Wilhelmus abbas sancti Theodorici, socius beati Bernardi et Hernaldus abbas Bonae Vallis« geschrieben, fehlt auffälliger Weise in der engl. Uebertragung, welche doch sonst die Etymologieen der Leg. Aur. wiedergibt. — V. 1 Bernardus in Burgundia castro Fontanis ex nobilibus valde et religiosis parentibus ortus est. 5 Cujus pater Coelestinus (alii codd.: Decelinus) miles saeculo strenuus, nec minus Deo religiosus, 8 mater vero Aaleth nuncupata est. 11 Haec septem filios genuit, sex mares et feminam unam, 15 mares autem omnes monachos futuros, feminam autem sanctimonialem (promiserat — dieses Verb fehlt auch in Ed. princ.). Mox autem, ut filium partu ediderat, mauibus propriis ipsum Deo offerebat, 21 alienis uberibus ipsos nutriri refugiebat, quasi cum lacte ma-

But al hir oune body :
Heo trouwed wel, wiþouten lees,
Þat, ȝif þat eny goodnes
Hedde ben in þe modur kynde,
Þe child hit schulde best fede and fynde.
Whon þei woxen ouȝt of stature,
Whil heo of hem hedde þe cure
Heo norissched hem raþur to desert
Þen in court to lyue apert :
Wiþ comuyn metes and boystous
Heo hem norissched in heor hous,
For þei schulde not aftur ben aferd
Hardnes to soffre in desert.

WHon þat wo*m*mon meke and mylde
In wombe hedde þe þridde childe,
Þat was icalled afturward
At þe cristendom Bernard,
Heo hedde a sweuene of hi*m*, wit*ur*ing
What he schulde beo in tyme comyng :
Hir þhouȝte þat in hir wombe heo had
A luytel whelp, of mouþ ful glad,
And was as whit as swannes federe,
His bac was rouh ek*e* al to gedere.
And to a good holi man
Þe goode wyf tolde hire sweuene þan,
And he onswerde, as a pr*o*phete :
»I schal þe telle what is þi meete :
Þou schalt beo modur of a whelp
Þat schal boþe berke and ȝelp
And also þerto gret noyse make
Aȝeynes enemys for Godus sake,
For þ*er* schal bi tak eto him
Godus hous for to ȝem ;
Þat is to sei : wiþouten let
He schal beon a prechour gret
And wiþ þe medecyn of his tonge
Of su*m*ne hele boþe olde and ȝonge,
He schal beo mon of holy churche,
Of grete wondres þer inne worche«.

WHil he was ȝong and tendre ek,
His hed ook : þat made him sek.
Forte sauen him of þat harme,
Þer com a wo*m*mon his hed to charme.
Whon þat he þ*er*of was war,
He criede and made muche far
And bad men schulde hire bidde forþ gon,
For of hir charmes wolde he non.
Þe child anon, witterli,
Þerfore felede Godus merci,
For þe ache was went awey,
And he aros and went to pley.

VPpon a cristemasse niht
To þe churche he we*n*te forþ riht
And abod þer wiþinne ;
And whon matyns schulde biginne,
He coueyted wiþ al his miht
To wite what hour of þe niht
Crist vr saueour was bore.
And as he stod in þouht þerfore,
Him þhouȝt he sauh child Jhesus
As he boren was amongus vs,
In þe tyme riht of þe burþe,
As hit hed ben wiþ muchel murþe
Of his modur riht þenne, so dere,

55) bi = be, wie öfter im Ms. Vernon. 62) Aehnliche Constr. s. Ambr. 486.

terno materni quodammodo boni infundens iis naturam. 29 Cum autem crevissent, quamdiu sub manu ejus erant, eremo magis quam curiae nutriebat, cibis grossioribus et communibus pascens eos quasi continuo ad eremum transmittendos. 37 Cum igitur tertium filium, scilicet Bernardum, adhuc gestaret in utero, vidit somnium praesagium futurorum : 43 catellum scilicet totum candidum, totum in dorso subrufum et latrantem in utero se habere. 47 Quod cum cuidam viro Dei exposuisset, ille prophetica voce respondit : 50 Optimi catelli mater eris, qui domus Dei custos futurus magnos contra inimicos dabit latratus ; erit enim praedicator egregius et multos medicinalis linguae gratia curaturus (61—2 Zus.). — 63 Cum autem Bernardus adhuc puerulus esset et gravi dolore capitis aegrotaret, venientem ad se mulierculam, ut dolorem suis carminibus mitigaret, cum indignatione nimia exclamans repulit et abjecit ; 71 pueruli autem bono zelo misericordia Dei non defuit, sed tunc continuo surgens liberatum se esse cognovit. — 75 In sacratissima dominicae nativitatis nocte cum puer Bernardus matutinale officium in ecclesia exspectaret et qua hora noctis Christus natus fuisset, scire cuperet, 82 apparuit ei puerulus Jesus, quasi iterum ante oculos

As heo in trauaylyng were.
He leeuede euer aftur þat þat same hour
Jhesus was boren, vr sauiour.
And aftur þat tyme his wit was more briȝt
To knowe and seo wiþ spirituel liht
Þe sacrament of incarnaciun;
Þen was him ȝiuen deuociun
And deppore wit to vndurstonde,
And copious to beo of tonge in londe.
Afturward þerfore wel sone
Of vr ladi and hire sone
In þe biginning of his makyng
He made a wondur worching,
Þat is: a lessun of gret leornyng,
To vche monnes heryng,
In þe whuche he expouned þe gospel
Missus est angelus Gabriel.

WHen þe fend kneuh his purpos,
He was aboute destruye his los
And mad him moni a temptaciun
Of chastite, to leue his deuociun.

VPpon a tyme on a wommon
To loke hire wiþ ezen liked him þon;
And whon him self he hedde biþouht,
He wox aschamet and nolde hir nouht.
Þerfore to pyne his oune flesch,
Þat was so frele, him þhouȝte, and nesch,
In to a pol þat was froren
He sturte sone in — he was not boren;
So longe forsoþe þer he stood
Forte kele his hote blod,
Þat he was in poynt almost
Forte haue ȝolden vp þe gost.

SOne aftur þe damysel
Þe fend hedde tempted & mad so fel
Þat heo crep in to þe bed
Þer he to slepe hed leid his hed.
Whon he hire feled in þat tyde,
He tornde him to þat oþur syde
Of þe bed, and nouht he seide
Ne made no noyse ne noþur abreyde,
And leet hire haue þat partye
Þat heo com in ate forte lye,
And he him self on slep fyl.
And heo lay stille a luytel whil,
Þen heo groped him atte laste
And put vppon him swiþe faste.
But whon heo sauȝ he wolde not stire,
Þat forsoþe aschomed hire,
And gretliche wondred and aros
And dude hire forþ out of þat clos.

EFtsones in his lyf
He was herborwed wiþ an hosewyf.
For he was semely in hire eze,
On him heo gan loke and prye,
Heo coueyted inwardliche
He schulde ha knowen hire flescliche.

131) Ms. fel, in fyl corrigirt.

suos nascens ex utero matris. 89 Unde, quamdiu vixit, hanc fuisse horam nativitatis dominicae semper putavit. 91 Ab illa ergo hora in his quae ad illud pertinent sacramentum, et sensus ei profundior (v. 91 *u.* 95) et sermo copiosior datus est; 97 unde et postmodum in laudem genitricis et geniti inter ipsa suorum tractatuum initia insigne opusculum edidit, in quo illam lectionem evangelicam: Missus est angelus Gabriel, explanavit. — 105 Videns antiquus hostis propositum pueri (tam salubre), ejus castitatis proposito incidit multosque sibi laqueos tentationis opposuit. 109 Cum enim aliquando in quandam feminam oculos defixos aliquamdiu tenuisset, continuo de se ipso erubescens in semet ipsum severissimus ultor insurgit ac in stagnum gelidarum aquarum insiliens tamdiu ibidem permansit, donec paene exsanguis effectus a calore carnalis concupiscentiae totus refriguit. 121 Circa idem tempus instinctu daemonis puella quaedam (im engl. dasselbe Mädchen, welches V. 109 genannt ist; der Dichter las blos puella) in lectum dormientis se nuda injecit, quam ille sentiens cum omni pace et silentio partem ei lectuli, quam occupaverat, cessit et in latus alterum se convertens dormivit; 132 misera vero illa aliquamdiu sustinens et exspectans, deinde palpans et stimulans, novissime, cum immobilis ipse persisteret, illa licet impudentissima esset, erubuit et horrore ingenti atque admiratione perfusa surgens aufugit. — 138 Cum iterum in domo cuiusdam matronae hospitaretur, illa adolescentem aspectu decorum considerans, vehementer in concupiscentiam ejus exarsit,

Heo let maken a bed ful sone,
Him self to liggen in al one.
Whon þat he to bed was brouht,
Þe hosewyf wolde do as heo þouht:
Al wiþ silence and wiþ pes
Vp heo ros, and made no res,
heo ne spared for no grim
In to þe bed to go to him.
Whon he hire feled, he cried out
And seide: »þeues ben her about«.
Þe hosewyf was aferd þan,
Vp heo ros, awey heo ran.
Þe seruauns alle at þat cri
Risen vp wel smartly
And souhten þe hous anon wiþ liht,
But þei ne founden no wiht.
Þe seruauns wente to bedde wel prest
And wenden forte ha taken heore rest —
Saue þe sori hosewyf,
Þat þouhte neuer forte þrif:
To Bernardus bed heo wente eftson.
And he criede »out, out« anon,
»Aryseþ, men, loke ȝe ne blynne,
For þer ben þeoues her inne«.
Þei risen and souhten bisyliche,
Þei founden no mon, treweliche.
Whon vche mon for his best
Was gon to take eftsones rest,
Þe þridde tyme heo wolde ha sayed,
But for fere heo was affrayed,
And, for heo sauh hit nolde not be,
Heo let him ligge in pes, parde.

Vppon þe morwen, whon hit was day
And he hedde itake his jurnay,
In his sleep what he was dreiht
His felawes asked him, þat niht,
Whi he so faste on þeoues cried,
And þer mihte non beon aspyed.
He seide and swor: »so mot i cheue,
I was biset wiþ a þeoue,
For þe hosewyf of þe hous,
Þer we hedde iherborwed vs,
Mi tresour of chastite
Heo wolde ha boren awey, parde;
To me þat wolde ha ben gret pein:
I schulde hit neuere (ha) rekeuered aȝein«.
He sauh he miht not dwelle siker
Wiþ a serpent wiþouten biker:
He him caste hou he mihte fle,
To lyue in pes and charite.

ÞEn he forsok þe worldly þewes,
To take þe ordre of Sistewes.
Whon his breþeren knewen his þouht,
Þei him forboden he schulde nouht;
But God þat grace þen him sent
Þat he tomed heor aller talent
To ben men of religiun,
And moni anoþur wiþ deuociun
He won to God wiþ his techyng
And wiþ his goode lyuyng.

HE hedde a broþur, þat was a kniht,
Þat of his wordus lette pure liht

173) sayed = assayed. 190) im Ms. fehlt ha; sollte es in hit versteckt sein?

V. 145 cum autem seorsim lectum sibi sterni fecisset, ipsa impudenter et silenter de nocte surgens ad eum accessit. 153 Quam ille sentiens, protinus exclamavit: latrones, latrones! Ad quam vocem mulier fugit, familia surgit, lucerna accenditur, latro quaeritur, sed minime invenitur. 161 Ad lectulos singuli redeunt, quiescunt caeteri, sed non illa misera requiescit, nam denuo exsurgit, Bernardi lectulum petit, sed ille: latrones, latrones! denuo exclamavit. 169 Latro iterum quaeritur, sed nequaquam (ab eo qui solus noverat publicatur), 171 usque tertio improba mulier sic repulsa vix tandem metu vel desperatione victa cessavit. 177 Cum autem sequenti die iter ageret, arguentes eum socii, quod totiens latrones somniaverit, perquirebant. 183 Quibus ille ait: Veraciter hac nocte insidias sum perpessus latronis, quia hospita mihi nitebatur auferre thesaurum irrecuperabilem castitatis. — 191 Perpendens igitur non esse tutum cohabitare serpenti, fugam meditari coepit, 195 et ordinem Cisterciensium extunc ingredi deliberavit. 197 Quod cum fratres ejus cognoscerent et eum ab hoc proposito modis omnibus prohiberent, 199 tantam ei gratiam dominus contulit, ut (non solum ipse a conversione non prohiberetur, sed) omnes fratres suos et multos alios ad religionem domino lucraretur. 205 Gerardus tamen frater ejus,

And þouȝte þat he spac al in veyn,
Gerard was his nome, certeyn.
Bernard bi wei of charite
Sumwhat meued was, for he
Aftur his coun*s*eil nolde nouȝt do,
And to him he seide þo:
»Broþur myn, wiþouten wening
I knowe riht wel þi menyng.
Aftur holichirche seiȝing
Tribulaciun onliche schal ȝiue þe vndurstoun*d*in*g*«.
His finger he put þen to his syde:
»Or ouht longe hit schal beotyde«,
He seide, »þe day schal not longe abyde,
Þat a spere schal perse þi syde;
And riht so forþ to þin herte
Whon þou felest hit so smerte,
Þou schalt repente wiþouten fayl
Þou neddest don aftur my coun*s*ayl«.
A fewe dayes afturward
Enemys token sire Gerard:
In þe same place stak a spere
Þer his broþur putte his fyngere;
He was ibounden swiþe fast'
And þerto in prisun cast.
Whon seint Ber*n*ard herde of þis,
Wiþ him to speke he wente, iwis;
But þei þat hedden hi*m* in kepyng
Wolde not soffre heor spekyng.
Þerfore seint Bernard cryed al out,
Þat he mihte here and al þe rout:
»Wite þou wel, broþur Gerard,
Not long tyme her afturward
We schullen to gedere take þe way,
In to an abbeye to dwelle al way«.
Þe same niht riht, as he seet,
Þe fetres fullen fro his feet,
Þe prisun dore eke ful abrod,
And he him self out þe*r*ate glod.
Whon to his broþur he was come,
He tolde hi*m* al hou he was nome,
And seide: »i kepe no knihtes los,
Ichaue ichaunged my pu*r*pos;
I haue trauayled and eke iswonke,
But i þenke to ben a monke«.

OF ȝeeres two and twenti
Of age Be*r*nard was, witerli,
Whon he wiþ felawes þritti
Tok þe ordre deuoutli
Of Cistewes, þe whuche hous,
And þe*r*of þe constitucio*u*n glorious,
Tofore þat fol fiftene ȝer
Was ifoundet, good and cler;
Þe date of vr lord him selue
A þousund an hundrut and twelue
Was, whon seint Be*r*nard was ischore
Wiþ his breþe*r*en, as i seide bifore.

WHon þis children glorious
Wenten out of heor fadur hous
Toward þe hous of Cistewes,
To god, for þei wolde haue gode þewes:
Gy, þat was þe furste childe,
Saȝȝ his ȝonge broþu*r* murie and wilde,
Þat Niuard was cald, verreyment,

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miles strenuus, haec fratris verba vana putabat et ejus omnino monita repellebat; V. 209 tunc Bernardus (fide jam igneus et) fraterno caritatis zelo mirum in modum exasperatus: Scio, inquit, frater mi, scio, sola vexatio intellectum dabit auditui (215 Zus.). 217 Digitumque lateri ejus apponens: Veniet, inquit, dies, et cito veniet, quando lancea latus hoc perforabit et ad cor tuum consilio, quod abjicis, viam dabit. 225 Post paucos dies Gerardus ab inimicis capitur et in loco cui frater digitum imposuerat infixam lanceam gestans, trahitur et in custodia vinculatur. 231 Ad quem Bernardus veniens, cum sibi loqui non permitteretur, ad eum exclamavit (236 Zus.): Scio, frater Gerarde, quia in proximo ituri sumus et monasterium intraturi. 241 Eadem nocte compedes de ejus pedibus ceciderunt et, ostio per se aperto, laetus aufugit, 245 indicavitque fratri se mutasse propositum et fieri velle monachum. — 251 Anno ab incarnatione domini MCXII, a constitutione domus Cisterciensium XV, servus Dei Bernardus, annos nactus circiter XXII, cum sociis amplius quam XXX ordinem Cisterciensium ingressus est (im engl. frei geordnet). 263 Cum autem Bernardus cum fratribus suis domum paternam egrederetur (265—6 Zus.), 267 Guido primogenitus, videns Nivardum fratrem suum minimum puerum ludentem in platea

Pleyȝe him vppon þe pament
Wiþ oþur children of his age,
Þat lusten wel to pleye and rage.
He seide to him : »broþur Nyuard,
Herken þou nou hiderward!
To þe schal falle feld and toun,
Vr lond and vre possessioun«.
Þe toþur þouȝte, þauh he were wyld,
He onswerd noþing as a child :
»A, he seide, heuene ȝe schul haue
And ȝe leue me lond onliche to craue?
Me þinkeþ in my resoun
Þis is non euene diuisioun«.
Wiþ his fadur a luytel while
He dwelled aftur wiþouten gyle,
And aftur þat wiþ deuociun
He suwed his breþeren in to religiun.

WHon Bernard hed taken his abyt,
In God he hedde so gret dilyt
Þat al his bodiliche witte
Out of vse he hedde flitte,
And al his spiret outurliche
Was rauischt so heuenliche
Þat, whon he hedde iben a ȝer
Wiþ oþur nouices in fer
In an hous wiþinne þe plas
Þat for þe nouices ordeynd was,
He nuste neuere beo his eȝe
Wheþer þeron weore a rof on hiȝe.

IN þe gable ende of þe churche
Ben þreo wyndouwus of noble worche:
Long tyme he went in and out,
And so luytel loked him about
Þat he wende, bi seint Jon,
Þat þer hedde ben but on.

ÞE abbot þen of Sistews
Sende monkes to Clereuaus,
Gode men and religious,
Forte builde þer an hous.
Tofore hem alle, God hit wot,
He mad Bernard heore abbot.
Þer long tyme in pouerte
Þei lyueden and wiþ charite,
Þat ofte þei eten bechene leues,
Þat þer growed among þe greues.

SEint Bernard wok boþe day and niht
More þen monkuynde feire bere miht;
Ofte he wolde pleyne wiþouten bost
And sei : þer was no more tyme lost
Þen while he lay to slepyng;
And euere he made a liknyng
Bytwene slep and monnes deþ :
»Saue onliche a luytel breþ,
A ded mon to God on slep is holde,
A slepyng mon to men is tolde
As good as ded for þe tyme,
Bi niht or day, vndurne or pryme«.
Ȝif þat he herde þerfore on route
Or esyliche ligge wiþ cloþus aboute,
To him hit was so gret offence
Þat vnneþe he mihte his pacience

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cum pueris (272 Zus.) : Eya, inquit, frater Nivarde, ad te solum respicit omnis terra possessionis nostrae. 277 Cui non pueriliter puer respondit : Vos ergo coelum habebitis et mihi solum terram relinquitis? non ex aequo divisio facta est haec. 283 Modico igitur tempore cum patre remansit, sed fratres postmodum secutus est. — 287 Ingressus igitur ordinem, servus Dei Bernardus ita totus in spiritum absorptus est (291) et Deo totaliter occupatus (288), ut jam nullis sensibus corporis uteretur; 293 jam quippe annum in cella novitiorum exegerat et adhuc an domus haberet testudinem, ignorabat. 299 Multo tempore ecclesiam intrans et exiens, in capite, ubi tres erant, unam tantum putabat esse fenestram. — 305 Abbas autem Cisterciensium fratres ad aedificandum domum Claraevallensem misit et iis Bernardum in abbatia praefecit, 311 qui (sc. Bernardus, im engl. die Mönche) multo ibidem tempore in nimia paupertate degebat et pulmenta saepius ex foliis fagi conficiebat. — 315 Vigilabat autem servus Dei ultra possibilitatem humanam, nullum enim tempus se magis perdere conqueri solebat quam quo dormivit, 320 idoneam satis reputans comparationem somni et mortis, ut sic dormientes videantur mortui apud homines quomodo apud Deum mortui dormientes (322 u. 326 Zus.). 327 Unde etiam, si quem forte durius stertentem audierit seu minus composite viderit jacentem, patienter ferre vix potuit

To constreyne, þat he nolde sei openliche
Þat hit was to wordliche
Or elles to muche loue of flesche,
A mon to kepe him self to nessche.
He tok non hede of no dylyt
Of metes, ne of appetyt,
But onliche to susteyne his kynde,
To serue his God wiþ good mynde,
To mete he went wiþ such entent
As touward his owne tu*r*ment.
Whon he hedde eten, he wold hi*m* biþink
Boþe of his mete and eke of his drynk
Wher he hedde don ariȝt his cure,
Þat he passed not his olde mesure;
And ȝif he pa*r*seyued þat he hedde so don,
He him repente wolde anon.
He kepte him so fro glotenye
Þat for þe more partye
Þa*t* he nedde discreciun ne sauour
Of metes ne dri*n*kes ne oþur licour;
Þe*r*fore oþu*r*while he wolde drynke
Oyle for watur, and nouȝt þe*r*on þynke,
Whon þat recheles men
Serued him of drinken þen,
Ne hit nas pa*r*seyued no more
Til þat his lippes þe*r*of dude glore.
He eet ofte tyme rau blood
In stude of buttur, wiþ good mod,
Whon he was serued rechelesliche:
Þe*r*of he tok hit meokeliche.
He seide þat watur onliche
Sauered him verreyliche,
For þat hit wolde riht weel
His jouwes and his þrote keel.

AMong his fre*n*du*s* þat he loued wel
He was wont forte tel
Þat al his lernynge of clergye
Was in þenkynge and preying deuoutlye
Among wodus and feldes wy(l)de:
Þer he wolde wake wiþ herte ful mylde;
Ooþur maister hedde he non
But okus and beches, swiþe gret won.
Knowleche he wolde ofte tyme also
To hem þat he louede þo,
Þat, whon he was in meditaciun
Or in preyer wiþ deuociun,
Al maner þing of holy writ
Was vndurput to his wit
Oþur elles expouned verreyli,
Wiþouten eny maistri.

ONes he biþouhte him on a speche
Þat þe holigost dude him teche,
Þe whuche, þouh he leeued hit wel,
He nedde hit not in mynde eue*r*idel;
Þerfore he þouhte what oþur þing
He mihte take in tretyng.
A vois to him þen gon sey:
»In veyn þou trauaylest, al in fey;

331) to beim Inf. nach einem Hülfsverb, wie Ambr. 710. 334) absoluter Infin., wie 146. 3. 471 u. ö. 349) þat scheint zu tilgen. 369) Ms. wyde st. wylde. 384) hit nach d. Relat., nicht unhäufig.

et carnaliter seu seculariter eum dormire causabatur. — V. 335 Ad comedendum vix aliqua voluptate trahebatur appetitus, sed solo timore defectus sic accedebat ad sumendum cibum quasi ad tormentum. 341 Post cibum, quantum comederit semper cogitare solitus erat; si quando vel ad modicum mensuram solitam excessisse se deprehendit, impune abire non patiebatur. 347 Sic gulae illecebras edomuerat, ut ipsam quoque saporum discretionem ex magna parte perdiderit. 351 Nam et oleum, sibi per errorem aliquando propositum, bibit et penitus ignoravit, nec prius id est cognitum, donec quidam ejus labia miraretur inuncta; 357 sanguinem crudum insuper, per errorem sibi oblatum, pro butyro multis diebus noscitur comedisse; solum autem aquam sibi sapere dicebat, eo quod, dum sumeret, fauces et guttur ejus refrigeraret. — 365 Quidquid in scripturis didicerat, maxime in silvis et in agris meditando et orando se confitebatur accepisse (370 Zus.) et nullos se aliquando magistros habuisse nisi quercus et fagos, inter amicos dicere solebat. 373 Denique confessus est, aliquando meditanti vel oranti sacram omnem velut suppositam vel expositam sibi apparuisse scripturam. 381 Quodam tempore (sicut ipse in canticis refert,) cum inter loquendum ex his quae suggerebat spiritus, etsi non infideli, minus tamen fidenti animo reservaret, ut haberet quid diceret, denuo tractaturus, 387 ecce vox ad eum venit dicens: Donec istud tenueris, aliud non acci-

Aftur oþur matere þar þe nouȝt craue,
Til þat þou holde and in muyde haue
Þat furst was put in to þi wit.
Þenk on þerfore and hold wel hit!«

IN cloþing pouerte lyked him eu*er*e,
But vnclennesse louede he neu*er*e.
Whon he sauh men wiþ veyn glorie
Haue likyng in heore oune eȝe
Oþur elles in oþur mennes siht,
Þerof forsoþe he wolde lete liht.
Ouþur wiþ herte or wiþ mouþe
A pr*o*uerbe þat he riht wel couþe,
He wolde sey on þis manere,
As ȝe mowe nouþe ihere:
»He þat doþ þat doþ no man,
On him wondreþ vche mon þan.«
Þ*er* tofore mony a ȝere
Next his bodi he wered þe here,
As longe as hit priue was;
Aftur þat he wuste men knewe þe cas,
From him awey he dude þe here
And tornede to comun manere.
He his herte neuer cast
Inwardly to lauhwhe so fast,
Þat he nas bisy hit to restreyne
Wiþ al his mihtes and to refreyne.

HE wolde sey ofte wiþ concience
Þat in þreo þinges stod pacience:
In soffring wrong of vuel word
Of comun mon or of lord;
And in los of vre þing
Meble, ded oþur lyuyng;
And in hurtyng of vre bodi,
Druye strok oþur blodi,
Oþur elles fals enprisonement —
He þat may þeose suffre, is pacient.
Þat he was pacient and wise,
Bi ensau*m*ples he pr*o*ued on þis wyse:
An apistle to a bisschop he wrot
And him amonested, God hit wot,
Wiþ riht p*ar*fyt charite,
A certeyn defaute he schulde fle.
Þe epistle to þe buschop was loþ,
He wrot aȝeyn, as mon al wroþ, —
Þat he him hedde scorned, wel he wende,
Þerfore in þe lettre þat he aȝein sende
He ne seide good day noþur god morn,
But: »saulucȝ and nouȝt þe spiryt of scorn«.
Whon Bernard þis lettre vndurstood,
He wrot aȝein wiþ mylde mood:
»I leeue þat i haue nouht
Þe spirit of scorn, in word ne þouȝt,
Ne corse no mon i can
Or wille to curse, child ne man,
And also nouþur nomeliche
Him þat gouerneþ principaliche
Þe peple and is souereyn —
Þat weore to me a werk of veyn«.

AN abbot him toward vppon a day
Six hundred mark him sent of pay,
A newe abbey forte make

419) los = loss.

pies. — 393 In vestibus ei semper paupertas placuit, sordes numquam, nimirum animi fore judices ajebat (!) (aut negligentis) aut inaniter apud se gloriantis aut foris humanam gloriam affectantis; proverbium illud in ore ejus frequenter, semper in corde erat: Qui hoc facit quod nemo, mirantur omnes. 405 Unde et cilicium pluribus annis portavit, quamdiu occultum esse potuit, sed ubi hoc cognitum esse sensit, continuo illud abjiciens ad communia se convertit. — 411 Nunquam sic risit, ut non potius ad ridendum quam ad reprimendum vim sibi facere oporteret et risui suo magis stimulum adhibere quam frenum. 415 Cum autem patientiae genus solitus erat dicere tripartitum, videlicet ad verborum injurias, ad damna rerum, ad corporis laesionem (418. 420. 422—4 Zus.), hanc ipse his exemplis se habere probavit. 427 Cum enim cuidam episcopo amicabiliter admonens quandam scripsisset epistolam, (430 Zus.), ille vehementer exacerbatus amarissimam scripsit ei epistolam (in principio) ita dicens: Salutem et non spiritum blasphemiae — tamquam ex spiritu blasphemiae ita scripsisset. 437 Ad quod ille: Ego spiritum blasphemiae me habere non credo nec maledixisse cuiquam aut maledicere me velle scio, praesertim principi populi mei. — 447 Quidam abbas pro uno coenobio construendo sexcentas marcas eidem misit argenti,

In a plas, for Godus sake.
Toward him as hit schulde come,
Þeues þe men hit hedde*n* binome.
Whon seint Bernard wuste of þis,
He seide noþing elles, iwis,
But: »blessed beo God þat þus haþ spared
Of þat charge we schulde ha cared!
But we mosten take þe lihtor heed
Of hem þat hit toke, so God vs speed;
On is for þe Romayns couetyse
Þat hit tok awey on heore wyse,
Anoþur is, for þe grete soun
Of þat moneye ȝaf hem occasiun
Hit to take so, witerly.
God of hem nou haue merci«.

Vpon a tyme he was at hom,
A chanoun ruleer to him com
And made to him a gret preyer,
A monk þat he wolde him scher.
Seint Bernard hi*m* onswered, in certeyn,
And bad him go to his churche aȝeyn.
Þe chanoun hi*m* þen*ne* gon vbbreyd
And on þis maner to him seid:
»Wherto wiþ so gret deuociun
Hastou comendet þi religiun
In þi bokes, as a clerk,
And to him þat coueyteþ þat werk
Graunte hit þou nult for noþing?
I holde hit but a fodyng.
Wolde God in hond i hade
Þe bokes þe*r*of þat þou hast made:
Ful vuel þauh hit schulde þe dere,
Forsoþe i wolde hem al totere!«
Seint Be*r*nard seide in good fey:
»In no bok, i dar wel sei,
Þat eue*r* i made, þat þou sauh ȝite,
Þou raddest neu*u*e þeron iwrite
Þat þou mihtest not beo pa*r*fyt
In þi cloystre, ȝif þou heddest delyt;
Of mennes maners amendyng,
And not þe places chaungyng
I haue comendet in my bokus,
Vppon hem hose riht lokus«.
Þe chanoun was ȝong and hot of blod,
And, as a mon þat waxen weore wod,
He smot seint Be*r*nard vndur þe chek,
Þat he wox red and aferd ek.
Þei þat stoden abouten hem þan
Wolden ha risen vppon þat man,
But Godus seruaunt wiþouten blame
Hem forbad on Godus name
Þat þei schulde him non harm do
But let him passe feire hem fro.
Whon þat nouices schulden ben schorn,
To hem he wolde seye biforen:
»Ȝif þat ȝe heȝe nou bisyliche
To þing þat beon wiþinne, deuoutliche,
Ȝor bodies wiþouten loke þei beo laft
From þe world and al his craft,
Þat ȝe com fro, and comeþ in
Onliche in spirit, wiþouten gin;
For, ȝif ȝe take good hede of þis,
Þe flesch pr*o*fyteþ noþing iwis«.

459) lat. humana cupiditas: über die Raubsucht der »Romayns« vgl. Alex. Ms. Laud 622. v.571.

sed tota pecunia, dum deferretur, a praedonibus sublata est. 453 Quo audito nihil aliud dixit nisi: Benedictus Deus, qui nobis pepercit ab onere, sed et illis, inquit, qui tulerunt, levius est ferendum, tum quia hoc humana!) cupiditas sustulit, tum quia magna pecunia magnam iis tentationis occasionem ingessit. — 465 Quidam insuper canonicus regularis ad eum venit et ut in monachum reciperetur instanter rogavit. 469 Cui quum ille non acquiesceret sed ad suam ecclesiam redire persuaderet: Ad quid ergo, ait ille, in libris tuis perfectionem tantopere commendasti, si eam non exhibes cupienti? utinam illos tuos tenerem libros, ut eos penitus lacerarem! 483 Cui ille: In nullo eorum legisti non posse te in tuo claustro esse perfectum; morum correctionem, non locorum mutationem in libris omnibus commendavi. 493 Ille vero insanus 493 Zus., in eum impetum faciens tam graviter maxillam ejus percussit, ut succederet rubor ictui et tumor (der Dichter las timor?) rubori. 497 Iam, qui aderant, in sacrilegum insurgebant, sed praevenit eos servus Dei, clamans et adjurans per nomen Christi ut nullatenus tangeretur nec sibi quidquid injuriae inferretur. — 503 Novitiis autem intrare volentibus dicere consueverat: Si ad ea quae intus sunt festinatis, hic foris dimittite corpora quae de saeculo attulistis, soli spiritus ingredian-

His fadur, þat Tecelyn hedde to nome
And al one was laft at home,
To þe munster þen he went
And dwelled toward þat couent,
And afturward soone in good elde
To God of heuene þe gost he ȝelde.
He hedde a suster þat tyme also,
Þat wedded was and riche þerto:
Vppon a day wiþ gret delyte
Heo wente hire breþeren to visyte.
Whon heo to þe abbey com,
Heo fond hire breþeren alle atom;
But, for heo com in stout aray,
Wiþ moni men, and hire self gay,
Seint Bernard wolde hire not se,
As a þing of horriblete,
And seide: heo was lyk þe deueles nette,
To take mennes soulus þat were isette.
On of hire breþeren was porteer,
And he hire seide: »what dostou heer?
Þow art lyk a toord, he seide,
Þat in a feir cloþ weore leyde«.
Whon heo sauh al in certeyn
Non of hire breþeren coomen hire aȝeyn,
Weopynge heo seide þan:
»Þauh i beo a sunfol womman,
For suche Crist dyede for his pite
And he may haue merci on me;
And for i knowe my sunfolhede
Boþe in word, þouȝt and dede,
I com gode men forte seche,
Me to counseyle and to teche.
And þouȝ my broþur my bodi foule
Dispise, ȝit schulde he not my soule
Bustousliche þus nou forsake,
But as Godus seruaunt hit to him take.
Let him come and comaunde me:
I schal hit do, what euer hit be«.
Whon he herde of þis biheste,
To hire he wente wiþouten cheste
And tok wiþ him his breþeren alle,
Whon he hed beden hem forþ calle.
Seint Bernard wuste wel bi Godus lawe
Þat heo miht not hire wiþdrawe,
Whil þat hire lasted þe lyf,
From him þat hedde hire taken to wyf;
Þerfore wiþ god mekenesse
He hire forbed þe bisynesse
Of þis world, and eke þe blis
Þerof — forsoþe, nouht hit nis! —
And comaundet hire for Godus sake
Ensaumple of hire modur take
And suwen hire in good liuyng,
In preyers and in fastyng.
Heo torned hir hom hiȝingliche
And chaunged was al sodeynliche:
He tok non hede þat heo was wyf,
But ladde holy hermites lyf,
As þauȝ þe world heo hedde forsake
And to God hire al bitake.
Atte last wiþ mony a preyere
Heo ouercom hire hosebonde dere,
Þat he ȝaf hire leue feir and wel
In an abbey for to dwel;

524) atom = at hom.

tur, caro autem non prodest quidquam. — V. 513 Pater ejus, qui solus domi remanserat, ad monasterium ivit et ibidem post aliquod tempus in senectute bona decessit. 519 Soror autem ejus, saeculo nupta, cum in divitiis et deliciis saeculi periclitaretur, quadam vice fratres suos ad monasterium visitatura accessit; cumque venisset cum comitatu et apparatu superbo (524—5 Zus.), ille eam tanquam rete dyaboli ad animas capiendas abhorruit nec ad videndam eam exire aliquatenus acquievit. 531 Videns illa, quod nullus fratrum suorum occurreret (535), sed ab uno eorum, qui tunc portarius erat, stercus involutum diceretur (531), 537 tota in lacrymis resoluta est. Etsi peccatrix sum, inquit, pro talibus Christus mortuus est: quia enim peccatricem me sentio, idcirco consilium et colloquium bonorum requiro; et si despicit frater meus carnem meam, ne despiciat servus Dei animam meam; veniat et praecipiat, et, quidquid praeceperit, adimplebo. 551 Hanc ergo promissionem tenens, exiit ad eam cum fratribus (554 Zus.), 555 et quia eam a viro separare non poterat, primo omnem ei mundi gloriam interdixit (562 Zus.) et formam matris imitandam eidem indicens (illam dimisit). 567 Illa vero rediens ita repente mutata est, ut in medio saeculi vitam duceret eremiticam et ab omni saeculo prorsus se faceret alienam. 573 Tandem precibus multis virum suum vicit et ab ipso (alii codd.: ab episcopo) absoluta monaste-

A nonne þerinne heo was ischore
And serued God so euermore.

VPpon a tyme seint Bernard
Was itaken wiþ seknesse hard,
Þat hit was a comuyn sawe
Toward þe deþ þat he dude drawe.
His spirit rauisched was anon
Tofore God. sittinge in tron,
And þer was al redi þe fend Sathan,
Þat him þere accused þan.
Whon þat he his tale hedde told,
Seint Bernard dredde not, but was bold
And seide: »for myn vnworþines
Of meryt oþur of goodnes
I knowleche wel I may not craue
Þe kyngdom of heuene for to haue;
But for my lord haþ double riht
To þat kyngdom so ful of liht:
Bi wei of heritage of his fader
And bi merit of his passion togeder,
He is wel payed of þat one,
Þe toþur he me ȝaf as Godus sone«.
Þe fend confuis weute awey þan,
Þe spirit azein to þat man
Turned: and þerwiþ he awoke
And lyfliche aboute him he gon loke.

HE abstined him so wondurliche
And trauailed and waked so bisyliche,
His bodi he brouhte so lowe eke:
Þat continueliche he was so neiȝ seke,
In so muchel þat vnneþe
Him serue nolde his oune breþe,
Þe couent forte suwe þo,
To þe chirche whon þei schulde go.

VPpon a tyme wiþ seknesse stronge
He was itaken, þat heold him longe;
His breþeren for him preyed so faste:
He fond him amendyng atte laste.
Aboute him he gedred hem euerichon
And to hem alle he seide anon:
»Wherto, my breþeren dere,
A wrecched mon holde ȝe þus here?
Ȝe ben strengore þen I,
Þerfore ȝe han þe mastri
Wiþ ȝor preyere touward our God.
I preiȝe ow alle wiþ mylde mood:
Spareþ me, i preye ou, spareþ me nou
And leteþ me passe hennes from ȝou!«

OFte forsoþe wiþ good hope
He was chosun to beo bisschope,
But specialiche of citees tweyn:
Ianuesse and Melayn;
And whon þei asked his assent,
He onswered þus, verreyment:
»Seruaunt, he seide, am I non,
But I am deputet nou al on
To þe seruyse of oþur men,
Þat as worþi as I ben«.

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rium intravit. — 578 Infirmatus aliquando vir Dei, cum extremum jam spiritum trahere videretur, 583 in excessu mentis suae ante tribunal Dei visus est praesentari, affuit autem et Sathan ex adverso improbis eum accusationibus pulsans. 587 Ubi vero ille omnia fuerat prosecutus et viro Dei pro sua fuit parte dicendum, nihil territus aut turbatus ait: 589 Fateor, non sum dignus ego, nec propriis possum meritis obtinere regnum coelorum; caeterum duplici jure illud obtinens dominus meus, hereditate scilicet patris et merito passionis, altero ipse contentus alterum mihi donat; (ex cujus dono jure illud mihi vindicans non confundor). 599 Confusus in hoc verbo inimicus, (conventus ille solutus) et vir Dei in se reversus est (601—2 Zus.). — 603 Tanta autem abstinentia, labore et vigiliis corpus suum attrivit, quod et gravissima et fere continua aegritudine languens conventum vix sequi posset (610 Zus.). 611 (Quadam vice dum gravissime infirmaretur, fratribus pro eo instanter orantibus aliquantulum convaluisse se sensit; congregatis autem fratribus dixit: 617 Quid tenetis miserum hominem? fortiores estis et invaluistis, parcite, quaeso, parcite et sinite me abire. — 625 A multis autem civitatibus vir Dei in episcopum electus, praecipue a civitate Ianuensi et civitate Mediolanensi, petentibus se (nec annuens nec improbe renuens) dicebat: se non esse suum (der Dichter las servum), sed aliorum servitio deputatum (634 Zus.). (Fratres autem ex consilio viri Dei sibi providerant et summi pontificis auctoritate muniti erant, ne quis gaudium suum ab iis tollere

Bi counseil of seint Bernard þan
Þei wolde chese hem anoþur man.

VPpon a tyme wiþ good delyte
He rod out to visyte
Þe freres of Charthous —
Þat is an ordre glorious.
Þer wiþ gret deuocioun
He tauht hem good edificacioun.
But o þing þer was of liht repreue
Þat þe prior of þe hous gon meue:
Þat þe sadel semed al forlet
Þat seint Bernard inne set.
Þis þe prior tolde to
On of his breþeren þo,
And he þenne to seint Bernard
Spak þerof afturward.
Seint Bernard þerof wondur had
And þe sadul bringe to him he bad;
He hedde riden fro Cleruous
Til he com to Charthous,
What maner sadel he rod inne
Wuste he neuere, more ne mynne.

ON a tyme his wey lay
Al a dayes jurnay
Bi þe lake of Lausan,
Þat knoweþ wel mony a man.
He wente so þer al in þouht
Þat þe lake sauh he nouht.
At niht whon his felawes eke
Of þat lake gunne to speke,

He hem asked for his oune sake
Þei schulde him telle wher was þe lake.
Whon þat þey so asken him herde,
Þey wondred muchel whi he so ferde.

ÞE heiȝenes of his name
Wiþ meknes of herte he ouurcame;
Al þe world miht him not reise:
So he him self wolde dispreyse.
Of men he was holden mest,
But he him self heold aller lest;
Eueri mon wolde him putte forþ,
But he huld him self lest worþ.
Ofte tyme he wolde knowleche
Þat, whon he herde of him gret speche
And was among most honour
And in þe peples feire fauour,
Bi him self he þhoute riȝt wel
As mon þat weore chaunged eueridel,
And he him self hedde such entent
Þat he huld him as absent,
And trouwed hit hedde ben a sweuen
Þat falleþ on him þat slepeþ at euen.
But whon he was amonȝ symple men,
As his breþeren weoren þen,
Þat he mihte vse his mekenes
Wiþ frendschipe and goodnes:
Þen he wolde be wondur glad,
As mon þat to lyf beo turned had.
Euere a mon mihte him fynde
Preyinge or redyng or writynge

659) Ms. Lansan.

posset — anders 635—6). — 637 Quodam tempore cum fratres Cartusienses (640 Zus.) visitasset et ipsi ab eo in omnibus plurimum aedificati fuissent, unum fuit quod praedicti loci priorem aliquantulum movit, scilicet quod sella, cui equitando insidebat, minus (der Dichter las nimis?) neglecta erat (et parum praeferens paupertatem). 647 Quod quum dictus prior uni ex fratribus et ille viro Dei retulisset, non minus ipse miratus, qualis esset sella, quaerebat; nam a Claravalle usque ad Cartusiam venerat et tamen, qualis esset sella, penitus ignorabat. — 657 Juxta lacum Lausannensem totius diei itinere pergens, penitus eum non vidit (aut se videre non vidit). 663 Cum enim sero facto de eodem lacu socii loquerentur, interrogavit eos ubinam lacus ille esset. Quod illi audientes plurimum admirati sunt. — 669 Vincebat sane in eo sublimitatem nominis humilitas cordis, nec tam poterat universus eum erigere mundus quam se ipse dejicere solus. 673 Summus reputabatur ab omnibus, infimus ipse se reputans, et quem sibi omnes, ipse se nemini praeferebat. 677 Denique, sicut saepius fatebatur, inter summos quoque honores et favores populorum alterum sibi mutuatus (engl., als ob mutatus) hominem videbatur seque potius reputabat absentem, velut quoddam somnium suspicatus (686 Zus.); 687 ubi vero simpliciores fratres erant, et amica semper humilitate frui ibi se invenisse gaudebat et in propriam rediisse personam. 693 Semper autem inveniebatur aut orans aut legens aut scribens aut meditans

Or in good meditacion
Or to his breþeren in edificacion.

VPpon a tyme he stod vp to preche
To þe peple, and hem dude teche;
Men herden him bisyliche
And token his wordus deuoutliche.
Whil he þus was in his predicacion,
Þer ful on him such a temptacion
Þat to him self: him þouȝte, he seide,
As he auctorites forþ leide:
»For þou prechest nou in þe best·
And þe herkneþ nou boþe mest and lest,
On þe to loke þei ben bolde,
Of hem alle wys þou art holde«.
Whon he biþouȝt him vppon þis,
Temptacion he hit heold iwis,
A luytel while stille he stod
And biþouȝt him on his mood
Wher him weore bettere forþ to sey
Or elles let of and go his wey.
Þorwh Godus help, þat nul not fayle,
Anon riht·of good counsayle
To þe temptour softeliche
He seide þeos wordus wyslyche:
»Beo þe made I not my biginninge,
Ne for þe nul I make non endynge«,
And forþ þen aftur deuoutliche
He prechede þe peple bisyliche.

A monk ones he hedde wiþ him.
Þat in þe world was sum tym
A ribaut and a pleyer grete,
Whon þat he mihte wiþ felawes mete.
Þe deuel him tempted so, certeyn,
þat to þe world he wolde go ȝeyn.
Whon Bernard sauh he wox so bolde
Þat he him noþing mihte wiþholde,
He asked him, as he hedde iþriue!
Hou he schapt him forte lyue.
Anon he onswerd and gon to seye:
»At þe echesse i con wel pleye:
Þerwiþ schal I liue riht wel
And winne þat me nedeþ eueridel«.
Seint Bernard þen gon to him seye:
»Ȝif i take þe þe chef moneye,
Wiþ to pleye, woltou be my feer
And come aȝein ȝer bi ȝer
And parte wiþ me half þi wynnyng
And take þe toþurdel to þi liuyng?«
Whon he þat herde, he was ful glad
And þerof wiþ him god couenaunt mad.
Seint Bernard in hyȝing
Comaundet him twenti schilyng.
He þenne þerwiþ went his wey,
Wiþ his felawes in þe world to pley.
Seint Bernard dude þis, for certeyn,
Forte make him come aȝeyn:
And so hit ful þe nexte ȝere,
Anon riht as ȝe schul here.
Þis mon went aboute faste to pleye,
And lost faste his moneye,
Atte laste he lost al togedere
And leue hedde to pley him wiþ a fedre.
To þe abbey ȝate þen he went,
As a mon worþi beo schent.
Whon seint Bernard þerof herde,

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aut fratres verbo aedificans. — 697 Quadam vice cum populo praedicaret et omnes verba ejus attente ac devote susciperent, ejus animo quaedam talis irrepsit tentatio (704 Zus.): Vere nunc optime praedicas et ab hominibus libenter audiris et sapiens ab omnibus reputaris. 709 At vir Dei tali tentatione pulsari se sentiens, parumper substitit et an procederet vel finem faceret cogitare coepit, 715 statimque divino confortatus auxilio tentatori silenter respondit: Nec per te incepi nec per te dimittam. sicque securus praedicationem usque ad finem prosecutus est. — 723 Monachus quidam, qui in saeculo ribaldus fuerat atque lusor (726 Zus.), maligno stimulatus spiritu ad saeculum redire voluit. 729 Cum autem beatus Bernardus eum retinere non posset, interrogavit eum unde victurus esset. 733 Qui respondit: Ad taxillos ludere scio et inde vivere potero. 737 Et ille: Si tibi capitale commisero, vis singulis annis ad me redire et mecum lucrum dividere? 743 Quod ille audiens gavisus est et se libenter sic acturum promisit. 745 Viginti igitur solidos ei dari praecepit, et ille cum illis abiit. Hoc autem faciebat vir sanctus, ut eum iterum revocare posset, sicut et postmodum factum est. 753 Ille igitur abiens totum perdidit (756 humor. Zus.) et ad portam confusus rediit. 759 Quo audito vir Dei ad eum laetus exiit

Ful gladly out to hi*m* he ferde
And huld his lappe abrod, lauȝwhyng,
And asked him half his wynnyng.
He seide: »fadur, nay nay,
But I haue lost vr chef monay.
I preye ow for charite,
For þat moneye tac nou me‹.
Seint Bernard of his godnesse
Seide þus to him wiþ mekenesse:
»Seþþe hit is so, beter me is
Take þe, þen leose al at onus«.

SEint Be*r*nard to a place wolde go,
Vppon his hors he set him þo.
Beo þe wei as he rod,
He mette wiþ a boistes mon of mod;
Forþ wiþ him þen gon he walke,
Of diu*er*se maters þei gu*nn*e to talke.
Atte laste, wiþouten fable,
Þei speken hou a mon schulde beo stable
And þenke vppon non oþur þing,
Whyl he weore in his preying.
Þe cheorl þ*er*of hedde dispyt
And bad he schulde him nouȝt edwyt,
He seide his herte was al stable,
»And forte preye hit is nouȝt able,
But hit beo wiþouten eny lettyng
Of eny oþur maner þyng«.
Seint Bernard caste þenne anon
To ouercome his p*re*sumpcion;
»Þat i schal seo«, he seide, »parde!
Wiþdrauh þe sumwhat from me,
Þi pater noster loke þou biginne
Wiþ al þe entent þat þe is inne;
And ȝif þou mowe wiþ stable mende
Wiþouten lettyng make an ende,
Þe hors, forsoþe, þat i on sit,
Ȝif þou soþ seye, þow schalt haue hit!
Þou schalt bihote me bi þi fey
Þat þou schalt þe soþe sey«.
Þen wox he a wel glad monne,
His hors he wende he hedde wonne.
Hardiliche he wente him fro,
His pater noster bigon he þo
Wiþ as god wille and talent
As he couþe, and good entent.
He nas vnneþe þe middel ipast,
Þat in his herte anon he cast
Wheþer he mihte þe sadel craue
Wiþ þe hors þat he schulde haue.
Whon he abreid out of þat þouht,
He wuste wel he was worþi nouht.
He wente forþ to þat holy mon
And tolde al to gedre þon
What mater ful in his mende,
His pater noster or he mihte ende,
And ȝaf him to deuocioun,
Forsok eke his p*re*sumpcioun.

HE hedde ischoren his kinnes man,
Þat frer*e* Rob*er*t men called þan:
Þat men brouhten aftur in such deuocion

771–816) Dieselbe Erzählung findet sich in der Evangeliensammlung des Ms. Vernon. 774) boystes st. boystous.

extenditque gremium, ut simul dividerent lucrum. 763 Cui ille: Nihil, pater, lucratus sum, sed etiam capitali nostro nudatus sum; si vultis, pro nostro capitali recipite me. 767 Cui Bernardus benigne respondit: Si ita, inquit, est, melius est ut hoc recipiam, quam simul utrumque perdam. — 771 Quadam vice dum beatus Bernardus jumento insidens aliquo pergeret, cuidam rustico, materia sic se offerente, de cordis instabilitate in oratione est conquestus. 781 Quod ille audiens mox eum despexit et in orationibus suis cor firmum et stabile habere se dixit (im engl. andere Wendung). 787 Volens autem Bernardus eum convincere et a sua temeritate coercere, dixit: Sequestare paulisper a nobis et tota qua poteris intentione orationem dominicam inchoato: quam si absque aliqua cordis intentione et vagatione finire poteris, jumentum, cui insideo, tuum procul dubio mox habebis; tu autem mihi in fide tua spondeas, quod si aliud ibidem cogitaveris, hoc mihi aliquatenus non celabis. 799 Laetatus ille et tamquam jumentum jam lucratum se reputans, audacter secedit et se ipsum recolligens orationem dominicam dicere inchoavit. 805 Vix orationis explevit dimidium, et ecce importuna cogitatio de sella cordi suo se ingerit, utrum eam habere debeat cum jumento. 809 Quod ille advertens concitus ad Bernardum rediit (810 Zus.) et quid in ipsa oratione sollicite cogitaverit indicavit, et de se postea temere non praesumsit. — 817 Frater Robertus ejus monachus et secundum saeculum propinquus in ado-

Þat he wente to þe abbey of Cloun;
He wende he hedde idon riht wel,
And was bigyled eueridel.
His fadur was war of þat gyle
And suffrede hit a luytel whyle,
But he him biþouȝte atte laste
And him to reuoken þen he caste
To þe abbeye, as he wel wust,
Þer þat he was ischoren furst.
As Bernard a lettre gon to endyte,
Anoþer monk also hit to write:
As þei seten þer oute, in certeyn,
Þer fel a gret drift of reyn;
He þat þe lettre a writen scholde,
For fere togedere he gan hit folde.
To him þen seyde seint Bernard:
»Loke þou beo noþing aferd
To write forþ, as a clerk,
For þis is nou Godus werk«.
Among al þe reyn þe lettre he wrot:
Þeron ful no drope, God hit wot,
Hit reyned aboute oueral,
But þeron ful nouþur gret ne smal.

IN a munstre þat he hedde mad,
And a couent of beryng sad,
Hit biful þat mony anuyȝes
þey hedden þerin þorwh noumbre of flizes.
Whon þat com to Bernardus ere,
»I hem curse«, he seide, »al in fere«.
Vppon þe morwe alle weore founde
Ded liggyng vppon þe grounde.

VPpon a tyme þe pope him sent
To Melan to þis entent,
Þer to dwelle a luytel whyle,
Hem and heore chirche to reconcyle
Þat dwelleden in þat cite,
For þey hedden trespassed, parde.
Þat dede he dude deuoutelye
And was tornd aȝeyn to Papye.
In þat cite þer was a mon
Þat hedde to wyf an old wommon
Þat þe fend so cumbred had
Þat heo was verrey wod and mad.
In hope of hele to seynt Bernard
He hire brouhte afturward.
Anon riht in þat tyde
Bi þe wommones mouþ he gan chide
To seint Bernard and gan to seyn:
»Þou schalt not putte me out aȝeyn
Out of þis luttel schepes bodi,
Þat gnaweþ lekes a(n)d weodes wiþ foly«.
Seint Bernard bad hem deuoutely
Þat to þe churche of seint Syri
Þei schulde hire lede tofore þat mele,
Þer þat heo mihte geten hire hele.
But seynt Syri on Godus part
Þouhte to do worschipe to seint Bernard,
And lete hire passe as heo com.
And þei tornd alle aȝein hom,

833) a = ha, haue. 866) Ms. womm̃s. 870) Ms. ad st. and.

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lescentia sua quorundam persuasione deceptus Cluniacum se contulerat. 823 Venerabilis autem pater postquam aliquamdiu dissimulavit, eundem statuit per epistolam revocare. 829 Quam cum sub divo dictaret et alius monachus eam ex ore suo conscriberet, subito inopinatus imber erupit, et hic qui scribebat chartam complicare voluit. 835 Cui Bernardus: Opus Dei est, scribere ne formides. Scripsit ergo epistolam in medio imbre sine imbre; cum enim undique plueret, (ibidem tamen molestiam imbris virtus expulit caritatis). — 843 Cum quoddam monasterium, quod vir Dei construxerat, occupasset muscarum incredibilis multitudo, ita ut omnibus gravem molestiam generarent, ille dixit: Ego excommunico eas. Mane autem omnes pariter mortuas invenerunt. — 851 Cum a summo pontifice Mediolanum missus fuisset, ut ipsos cum ecclesia reconciliaret, et jam Papiam rediisset (856—7 Zus.), 859 quidam uxorem suam daemoniacam ad eum adduxit, 865 moxque per os miserae mulieris diabolus in contumelias ejus prorupit, dicens: Non me de agnicula (Graesse: anicula) mea hic porrulos edens et brassicas devorans (sc. Bernardus, der Dichter bezieht diese Attribute auf agnicula) pellet. 871 At vir Dei ipsam ad ecclesiam beati Syri remisit, 875 beatus autem Syrus hospiti suo deferre voluit nec eidem aliquid curationis impendit, sicque iterum ad beatum Bernardum adducta est.

And azeyn to seint Bernard
Þey hire ladden afturward.
Þe fend seide þan wiþ gret schout:
»Seint Syri me naþ not cast out,
Ne Bernard schal neuer þe mo«.
Seint Bernard onswered anon riht þo:
»Nouþur Syry ne Bernard þe schal out cast,
But Jhesus Crist atte laste«.
Seint Bernard made his orisoun
To God wiþ gret deuocioun:
Anon þe fend þen gon to sey:
»Ful fayn wolde i go my wey
Out of þis luytel croume brid
Þer mony day i haue me hid,
For nou i suffre muche wo,
And fayn wolde I henne go,
But i may not haue mi miht
For þe grete lord of riht«.
Seint Bernard þenne asked þis word:
»Who is þat ilke grete lord?«
Þe fend onswerde wiþ foul breþ:
»Hit is Jhesus of Nazareþ«.
»Bernard him asked for þe nones:
»Sauh þou him euere? sei me at ones!«
And he onswerde þenne azeyn:
»Ze, ze haue i him seyn«.
»Where?« quaþ Bernard, »tel me þis!«
And he onswerde and seide: »in blis«.
»In blis«, quaþ Bernard, »hastou be?«
»Ze, wite þou þat riht wel!« »quaþ he.
»Hou«, quaþ Bernard, »ful þou þer fro?«
»Wiþ Lucifer«, quaþ he, »and moni mo«.
Alle þeose wordus brode and couþ
Þe fend spac wiþ þe wommones mouþ.
Bernard seide: »þen tel me þis,
Woldustou not gon azein to blis?«
He made a mouwe, þat foule mate,
And seide: »nouþe hit is to late«.
Þorwh preyere of seint Bernard þan
He went out of þat womman.
But as sone as Bernard was gon,
In to þe wommon he wente anon.
Hire hosebonde þenne anon riht
Aftur him ran wiþ fot liht
And tolde him in þat plas
Hou þat þe fend icomen azeyn was.
Seynt Bernard him tok a luyte bok,
A scrouwe iwriten on to lok,
And bad him byde not to longe
Aboute hire nekke hit forte honge.
And þat scrouwe was no more ne min
But þeose wordus on latin:
In nomine domini nostri Jhesu Cristi precipio tibi, demon, ne hanc mulierem amodo contingere presumas —
Þat is to sei vnto þe ende:
»I þe comaunde, þou foule fende,
In vr lord Jhesu Cristes name,
Þis wommon þat þou ne touche ne tame —
No more loke þou beo so hardi«.
Whon þe hosbonde hedde so don soþly,
Þe fend nas so hardi afturward
To come azein, for seint Bernard.

V. 881 Tunc diabolus per os ejus garrire coepit ac dicere: Non me expellet Syrulus nec ejiciet Bernardinus (Ed. pr. Bernardus). 884 Ad haec servus Dei respondit: Nec Syrus nec Bernardus te ejiciet, sed dominus Jesus Christus. 887 Mox ut ille orationem effudit, spiritus nequam dixit: Quam libenter egrederer ab hac anicula, graviter molestatus in ea! quam libenter egrederer! sed non possum, quia nonvult magnus dominus. 897 Cui sanctus: Et quis est magnus dominus? Cui ille: Jesus Nazarenus. Ad quem vir Dei: Vidistine unquam eum? Quo respondente: Etiam, — ait: Ubi eum vidisti? Et ille: In gloria. Et sanctus: Et tu in gloria fuisti? Quo respondente: Utique, — ait: Quomodo inde exiisti? Et ille: Cum Lucifero multi cecidimus. Haec autem omnia voce lugubri per os vetulae omnibus audientibus loquebatur. Dixitque ei vir Dei: Numquid in illam gloriam redire velles? At ille miro modo cachinnans ait: Modo tarde est. 917 Tunc orante viro Dei daemon de muliere exiit. Sed cum vir Dei inde recessisset, diabolus iterum ipsam invasit; vir autem ejus post eum accurrens, quod acciderat indicavit. 925 Ille autem collo ejus alligari chartulam continentem haec verba praecepit: In nomine domini nostri Jesu Christi praecipio tibi, daemon, ne hanc mulierem amodo contingere praesumas. 936 Quod cum factum fuisset, ad eam postea non est ausus accedere. —

AT Aquitayne was a wommon
Þat a fend hedde so bigon
And idon so gret anuye,
Þat wiþ hire he dude lecherye —
Such a fend, as þe bok telleþ vs,
Is icalled Incubus.
Sixe ȝer so he hire schent
And dude wiþ hire his talent.
Hit bifel vppon a day
Seint Bernard was comen to þat cuntray.
Þe fend hir bad »beo not so hardi
Seint Bernard þat þou come not nyȝ«;
He seide hit schulde hire profyte nouht,
And seide he hedde cast in his þouht
Þat, ȝif þat heo wente to him,
He wolde to hire beo ful grim
And, riht as he hedde loued hire wel,
He wolde hire pursuwe fers and cruel.
But neuerþeles þe wommon þon
Wente to þat holy mon
And wiþ seruhfol wepyng
Tolde him þe maner of doyng.
»Wommon, he seide, in þe nome of þe trinite
Tac nou here my staf to þe
And in þi bed loke þou hit lay;
What he may do þenne, let him assay«.
Þe wommon to bedde wente þat niht
And leide þat staf bi hire doun riht.
Þe fend þenne com anon,
Riht as he was iwont to don,
But he nas not so hardi
Hire bed to neihe, to ligge hire by,
But he hir manased þenne anon
Heo schulde abugge, wer Bernard gon.
Whon heo to seint Bernard tolde þis,
He called þe peple togedere iwis
And bad þat vche mon schulde fonde,
A brennynge candel holde in his honde.
Þer wiþ candel, bok and belle
Þey corsud þe foule fend of helle
And comaunded him in Godus name
He schulde no more hir neihȝe ne blame.
Þus was þe wommon wiþ good entent
Delyuered of þat encumbrement.

ÞE pope him sende, in certayn,
In to þe prouince of Aquitayn,
Þe duyk þerof, þat corsud was,
To reconcyle: þat was þe cas —
And meke to beo to holy churche.
But he forsok þat werk to worche.
Seint Bernard to þe auter went,
To make þe holi sacrament,
And, while his masse he was aboute,
Þe corsud duyk stod þe churche wiþoute.
Whon þe masse was come so neih
Þat Bernard seide Pax domini,
Goddus bodi he tok þen
And leyde vppon þe paten,
Wiþ furi face and brennyng eȝe
He bar hit to þe duyk in heiȝe,

V. 939 Apud Aquitaniam quaedam mulier miserabilis erat, quae a quodam daemone petulante et incubo vexabatur. Sex enim annis abusus est ea et incredibili vexavit libidine. 947 Adveniente autem illuc viro Dei, daemon mulieri, ne ad eum accederet, vehementer minatur, quia nil ei prodesse posset et recedente eo ipse, qui fuit ejus amator, crudelissimus fieret persecutor. 957 At illa secure ad virum Dei accessit et, quae pateretur, cum multo gemitu enarravit. 961 Cui ille: Tolle hunc meum baculum et in tuo lectulo pone, et, si quid agere potest, agat. 965 Quod cum fecisset et in lectulo suo recumberet, adest ille continuo; sed nec ad consuetum opus nec ad ipsum cubile praesumit accedere, sed acerrime minatur, quod illo recedente se de ea atrociter vindicabit. 973 Quod cum illa Bernardo retulisset, ille populum convocavit et omnes candelas in manu accensas habere praecepit daemonemque cum universo qui aderat coetu excommunicavit ac ne ad illam vel aliam deinceps accessum haberet interdixit. 981 Sicque illa a tali illusione penitus liberata est. — 983 Cum in eadem provincia vir sanctus legatione fungeretur, ut ducem Aquitaniae ecclesiae reconciliaret, et ille modis omnibus reconciliari renueret, 989 vir Dei ad altare celebraturus accessit, ipso duce tamquam excommunicato prae foribus exspectante. 993 Cum autem Pax domini dixit, corpus dominicum super patenam ponit et secum tollit atque ignea facie et flammeis oculis foras egreditur et verbis terribilibus comitem aggreditur.

To him þenne þeos wordus he spake
And seide: »vre wordus and us þ*ou* hast forsake,
We haue þe preyed, þ*ou* wolt not here.
Þ*er*fore loke and seo nou heere
Þat maydenes sone is and lord ful riht
Of holichurche, and God of miht,
Þat þou hast p*ur*suwed so longe.
Aske merci and vndurfonge:
Heer is þi juge, seo and fele,
To whom on kneo vche mon schal knele;
Heer is þi juge hol and sum,
In to whos hond þi soule schal cum.
Him nou forsake oþur dispyse
Þou wolt not on þe same wyse
As þou hast herbifore
Hem þat to þe han spoken herfore!
For Goddes seruauns þ*ou* wolt not he1e,
I haue þe brouht him self, þi lord, lo here!
Ȝif þat þou maiht wiþ eny riht
Wiþstonde, let seo nou al þi miht!«
Þe duyk wox þenne swiþe sore aferd
And qwok, hond, foot and berd,
Doun at his feet þer he fil,
Meoke, to suffre al maner skil.
Seint Bernard þenne, as he stod,
Put him a luytel wiþ his fot
And bad him rise, wiþ good reu*er*ence
To here Godus sentence.
Þe emp*er*our ros vp wiþ gret fere
And herkned wel wiþ herte and ere

Al þat euere seint Bernard bad,
And parfourned hit wiþ herte ful sad.
VPpon a tyme, al in certayn,
In to þe kyngdom of Germayn
Seint B*er*nard tok þe wey forþword,
For to seese a gret disscord
Þat was þer amongus hom.
And whon þa(t) he þider com,
Þe erchebisschop aȝein him sent
A worþi clerk of good entent,
Him to welcome curteisliche
In to þat ilke bisschopriche.
Whon þe clerk seynt B*er*nard mette,
Loueliche þenne he him grette
And seide: his lord him sente had,
Him to welcome wiþ herte glad.
Seint B*er*nard onswerd wiþ dim entent:
»Anoþur lord, sire, þe haþ sent«.
Þe clerk wondred gretly þo
Of his wordus, whi he seide so,
And seide: »sire, al wiþ good hope
From my lord þe erchebisschope
I am sent ow aȝayn,
Þat of ȝor comynge is riht fayn«.
Seint B*er*nard seide ȝit eftsonus
Qweynte wordus for þe nonus:
»Þou art bigyled, sone dere,
For a grettore lord wiþouten were
Sent þe to me aftur his list:
Þat is vr lord Jh*esu* Crist«.
Whon þe clerk þis vndurstod,

1010) cum aus com corrigirt. 1027) Emperour, hier gesagt vom Herzog.
1036) Ms. þa st. þat.

V. 1000 Rogavimus te, inquit, et sprevisti nos; ecce ad te processit virginis filius, qui est dominus ecclesiae quam tu persequeris; adest judex tuus, in cujus nomine omne genu curvatur; adest judex tuus, in cujus manibus illa anima tua deveniet; numquid et ipsum sicut servos ejus contemnes? resiste ei, si vales (1015—6 Wiederholung). 1018 Statimque dux totus irriguit et membris omnibus dissolutis ad pedes ejus protinus prosiluit. 1023 Quem vir sanctus calce pulsans surgere jubet et Dei audire sententiam. Ille autem (engl. emperour für duyk) tremebundus surrexit et quidquid vir sanctus praecipiebat, protinus adimplevit. — 1031 Cum regnum Germaniae pro quadam magna sedanda discordia servus Dei intrasset, 1037 archiepiscopus quidam (so Ed. princ., Graesse liest Moguntinensis) venerabilem quendam clericum obviam ei misit. 1041 Cui dum clericus se sibi obviam a suo domino missum fuisse diceret, vir Dei respondit: Alius dominus misit te. 1047 Miratus ille, se nonnisi a suo domino archiepiscopo missum fuisse affirmabat (engl. dir.). 1053 Econtra servus Christi dicebat: Falleris, fili, falleris; major dominus est qui misit te, Christus. 1059 Quod clericus intelligens ait: Putas, quod monachus velim fieri? absit hoc a me! non cogitavi nec

He onswerde wiþ milde mod :
»Wenestou a monk þat i wolde be?
God hit forbeode þat falle on me!
Hit com neuer ȝit in my þouht,
Ne in myn herte falle schal hit nouht«.
But as þei wolken bi þe wey,
Seint Bernard tornde his herte, in fey,
þat he þe world þenne al forsok
And habyt of monk of him he tok.

VPpon a tyme þorwh Goddus miht
Seint Bernard hed schoren in a kniht
Þat in werres tofore hedde iswonke
And þenne was bicome a monke.
Hit bifel sone afturward
Þat, as he folewed seint Bernard,
Sodeynliche ful him vppon
A wonder gret temptacion,
Þat made him wondur sori
And of cher ful dreri.
On of his breþeren asked him þo
What him mihte beo, to loke so.
He onswerde wondurliche
And seide : »i wot wel sikerliche,
Heraftur schal i not, parde,
Neuer in herte muri be«.
Þat oþur monk in gret hiȝing
Tolde seint Bernard his seying.
Bernard preyed God wiþ deuocion
His monk delyuere of þat temptacion.
Anon þe monk wox al muri
Þat tofore was so sori,
And gladdore of chere þen eni oþur.
Þen a monk, on was his broþur,
Blamed him for his heuynes
And bad him þenke on holynes.
»I seyde and onswerde sum tyme to þe
Þat i schulde neuer glad be,
But nou i sey, sikerly,
In herte schal i neuer beo sori«.

IN Irelond dwelled, sikerly,
A bisschop, was called seint Malachi,
Þat seint Bernard louede wel
And endyted his lyf eueridel.
Whon seint Malachi ded was,
Bernard for him song an heiȝ mas —
Of Requiem i trouwe hit were,
For a miracle þat ful þere.
God schewed to Bernard iwis
Þat Malachi was in blis,
And enspired him of an orisoun,
To seyn at his post-comoun.
Aftur þe post-comoun was isonge,
He chaunged his orisoun wiþ his tonge
Of Requiem þat he schulde seie,
And seide of seint Malachie:
Deus qui beatum Maluchiam sanctorum
tuorum meritis coequasti, tribue quesumus
ut qui preciose mortis eius festa agimus uite
quoque imitemur exempla, per Cristum.
Þe chauntur hedde gret wondring
Þat he fayled of his seying,
And made signe, as he stod a ferre:

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adscendit super cor meum. V. 1065 (Quid plura?) In eodem itinere saeculo valefecit et a viro Dei habitum suscepit. — 1069 Cum quendam militem valde nobilem ad ordinem recepisset, et virum Dei quodam temp ore sequeretur, gravissima coepit tentatione pulsari. 1079 Cum autem eum quidam de fratribus tam tristem videret, causam tantae tristitiae requisivit. Cui ille respondit: Scio, inquit, scio, quod nunquam amplius laetus ero. 1085 Quod verbum cum dictus frater ad servum Dei retulisset, ille pro eo attentius oravit, statimque ille frater, qui tam graviter tentatus et tam tristis erat, tantum caeteris apparuit jucundior et hilarior quantum prius caeteris tristior. 1092 Cum autem ei (dictus) frater verbum moestitiae, quod locutus fuerat, amicabiliter improperaret, ille respondit et dixit: Etsi tunc dixi: numquam amplius laetus ero, sed nunc dico: nunquam amplius tristis ero. — 1099 Cum sanctus Malachius, episcopus Hyberniae, cujus vitam plenam virtutibus ipse descripsit (1101 Zus.), ad Christum feliciter in monasterio suo migrasset, et vir Dei pro eo hostiam salutarem offerret 1105—6 Erkl. des Dichters), 1107 gloriam ejus Deo revelante cognovit et eodem inspirante post communionem formam orationis mutavit (1113—4 Zus.), laeta voce sic dicens: Deus qui beatum Malachium sanctorum tuorum meritis coaequasti, tribue, quaesumus, ut, qui pretiosae mortis ejus festa agimus, vitae quoque imitemur exempla. 1115 Cui dum cantor innueret quod erraret, ait: Non erro, sed

Of his orisoun he dude erre.
And he seide: »i wot wel
Þat i erre neuer a del«.
Þe chauntur ful adoun al mete
To þe grounde, to cusse his fete.
ONus in a lenton tym
Men of Tirone visyted him.
Þen he hem preyed goodliche
Þei schulde hem abstine deuoutliche
Vppon heiȝe feste dawes
From vanytes and nice plawes.
But þei nolden on none maner
Graunten him his preyer.
Þenne he comaundet hem þe wyn,
Such as he hedde, good and fyn.
And whon þat þe coupe was brouht,
He seide, as hit was in his þouht:
»Drynkeþ nou ȝor soules drynke!«
Þen on þat word þei gonne to þenke.
Whon þei hedden dronke sweteliche,
Þei weoren al chaunged, verreiliche:
Of wyldenesse tok þei non hede,
But serued God, to gete hem mede.
ATte laste þe day com neiȝe
Þat seint Bernard schulde on dyȝe.
To his breþeren þen he gon say:
»Þreo þinges loke ȝe kepe al way,
Þat I haue kept in my liuyng,
As I leeue to my wityng:
I nolde neuere sclaundre more ne lesse
And, ȝif eny aros, I wolde hit cesse;
I ȝaf lasse credence to myn owne wit
Þen to oþur mennes ȝit;
And ȝif þat me hurted eny mon,
Veniaunce þerof asked i non.
Loke þat ȝe kepen wel also
Þeos þreo same þinges euermo,
Þat is: charite and mekenesse
And pacient beo to more and lesse.
Þeos þreo þinges i leue to ȝou,
Þerfore kepeþ hem riht wel nou!«
MIracles he wrouht in toun and felde,
An hundred and sixti munstres he belde,
Bokus and tretes he compyled
And mony a mon he reconcyled.
Heer in þis world liuede he
Aboute sixti wintres and þre.
He lafte þis lyf and speche of word
In þe ȝeer of þe date of vr lord
A þousund and hundred fifti and þre,
And from his breþeren passed he,
To God, þat is of mihtes most,
Deuoutliche he ȝald þe gost.
Aftur þat he was ded, iwis,
To mony a mon he schewed his blis.
TO an abbot of an abbay
He apered: þat he wel say —
And bad him anon riht þare
Him to suwe he schulde not spare.
Þe abbot dude as he him bad,
And forþ wiþ him þen he him lad.
Þenne sone aftur hit biful

1124) Tirone als Eigenname, vgl. Susurron in Paula V. 52.

novi quod dico. Deinde accedens sacra ejus vestigia osculatur. — 1123 Cum, instante quadragesima, a multis fuisset tironibus(!) visitatus, rogavit eos ut in illis saltem sacris diebus a suis vanitatibus et lasciviis abstinerent. 1129 Quibus nullo modo acquiescentibus, jussit iis propinari vinum, dicens: Bibite poculum animarum. (1136 Zus.) 1137 Quo hausto, subito mutati recedunt et, qui modicum tempus denegaverant, totum tempus vitae suae Deo dederunt. — 1141 Tandem beatus Bernardus morti feliciter appropinquans, ait fratribus suis: 1144 Tria vobis observanda relinquo, quae in stadio praesentis vitae, quo cucurri, memini me pro viribus observasse: nemini scandalum facere volui et, si aliquando incidit, celavi ut potui; minus semper sensui meo quam alterius credidi; laesus de laedente nunquam vindictam expetii: ecce caritatem, humili atem et patientiam vobis relinquo. 1159 Denique postquam multa miracula perpetrasset et CLX monasteria construxisset multosque libros et tractatus compilasset (1162 Zus.), consummatis vitae suae diebus circiter LXIII annis anno domini MCLIII inter filiorum manus obdormivit in domino. 1171 Post obitum suum multis gloriam suam manifestavit. 1173 Cuidam enim abbati in quodam monasterio apparuit et ut sequeretur admonuit. Qui abbas cum sequeretur, dixit ei vir Dei: Ecce ad montem Libani venimus, et tu hic manebis, ego autem illuc adscendam.

Þat þei comen to a gret hul.
Seint Bernard seide: »to me entende,
Vppon þis hul i mote astende,
But i þe telle wiþouten weer
Þou most dwelle stille riht heer«.
Þe abbot him asked þenne, wharto
He wolde steih vp on þat hul so.
Þen he seide: »zif þou wolt here,
Þider i go nou forte lere«.
Þe abbot him askede wiþ wondring:
»Fadur, what neodeþ þe of leornyng?
We trouwen þat of connynge
Beo not such anoþur lyuynge«.
And he onswerde wiþ pacience:
»Heer nis no verrey science,
Ne no verrey knowyng
Wel neih of no maner þing;
Aboue of science is al fulnes,
Aboue is verrey knowyng of soþnes«.
Whon þat he him þus hedde told fore,
Þe abbot of him seih no more.
He tok good hede what day þat was,
To wite what wolde falle of þat cas.
And he fond soþly atte last
At þat same day seint Bernard fast
Out of þis world to God aboue,
Of whom euere he hedde set his loue.
Mo miracles þen mon may telle
God wrouhte for him, as clerkes wite wel.
God for þe loue of seint Bernard
Of heueneriche blisse zeue us part! AMEN.

6. S. Augustin.

SEint Austin was nempned þat name
For þreo causus of gret fame:
Þe furst is excellence of dignite,
Þe secunde is feruour of loue & charite,
Þe þridde is for þe kynde interpretacioun
Of þat name of gret renoun.
Whi? furst for excellence of dignite,
For, riht as þe emperour Augustus in his mageste
Grettur is þen eny oþur kyng,
Riht so was Austin in his teching
Tofore oþur doctours excellent
In declaryng holy writtes entent.
Þerfore, whon oþur doctours her
Weren liknet to þe sterres cler,
As Daniel witnesseþ in his boke,
Seyzing þus, whose luste to loke:
»Þei þat techen mony men rihtwysnes
Ben lyk þe sterres in clernes«;
But to þe sonne is Austyns liknyng,
As witnesseþ þe epistle þat we of him syng,
þat seiþ: »he schon as sonne schinyng
In Godus temple wiþ his techyng«.
Þe secunde cause is, as I seide aboue,

1182) Ms. a stende st. ascende.

V. 1185 Interrogatus ab eo ad quid vellet adscendere: Discere, inquit, volo. 1189 Miratus ille: Quid, inquit, vis discere, pater, cui nullum hodie in scientia credimus esse secundum? Et ille: Nulla hic scientia, nulla veri cognitio: sursum scientiae plenitudo, sursum vera notitia veritatis. 1199 Et in hoc verbo disparuit. Ille autem diem notavit et tunc virum Dei Bernardum de corpore migrasse invenit. 1207 Multa autem alia et paene innumerabilia miracula per servum suum Deus operatus est. —

6) S. Leg. Aur. c. 124: de sancto Augustino. Der Text Grässe's enthält leider manche offenbare Unrichtigkeiten. V. 1: Augustinus hoc nomen sortitus est vel propter excellentiam dignitatis vel propter fervorem dilectionis vel propter etymologiam nominis. 7 Propter excellentiam, quoniam, sicut Augustus praecellebat omnes reges, sic et iste excellit omnes doctores (secundum quod dicit Remigius); 13 unde alii doctores comparantur stellis, Daniel. XII: Qui ad justitiam eruditant multos quasi stellae etc. —, hic autem comparatur soli, sicut patet in epistola, quae de eo cantatur: Quoniam sicut sol refulgens sic ipse refulsit in templo Dei.

Feruour in charite and loue :
For, as þe moneþ of August to his meete
Passeþ o*þur*e in gret hete,
Riht so seint Austyn his herte wiþinne
Wiþ heuenliche loue, forsoþe, dude brinne.
Þerfore to God al in good feiþ
In þe bok of his confessions he seiþ :
»Min herte, lord, þou hast, ich wot,
Wiþ þi charite (i)schot«;
And »oþurwhile þou puttest me
In an affeccioun nouȝt wonte to be
Wiþinne me, i not forsoþe þer is
Such a maner of swetnis ;
Þe whuche p*ar*fourned ȝif þat hit be,
I not what hit schal beo in me,
But as a þing þat in þis lyf
Ne is nouht, so mot i þryf«.
Þe þridde cause maketh mencion
Of his names interpretacion :
For, as þe bok telleþ vs;
Þis name Augustinus
Of »augeo auges« mad hit is :
Þat is on Englisch »to eche«, iwis,
And of þis word : »austy«, parde :
Þat is on Englisch »a cite«,
And of þis word : »ana«, in certeyn :
Þat is »aboue« forte seyn ;
Augustinus is to seyn, in verite,
As hose seiþ : echyng þe heiȝe cite.
Þerfore of him men rede and synge
Þat he passeþ o*þe*re in echinge
Of þat ilke grete cite,
Þorw Godus grace and charite.
Þerfore of him hit is iseid
In Glosarie — þat is a bok ofte leyd —
Þat Austyn was wondur gret in liuyng
And more cler þen o*þur*e in teching
And celi mon he was in blis.
Clerkes recorden of him þis.

AUstin þe doctour, þe noble man,
Boren was in þe p*rou*ince of Affrican
In þe cite of Chartous,
Of worschipful kunreden and glorious ;
His fader men called Patrik,
And his modur hihte Monik.
He was so lernd in vche art
Þat of hem he hedde so gret part
Þat he was a philosofre and a rethor,
On þe greste þat þenne was bor :
For Aristotiles bokes and o*þur* moni on
He radde wiþoute teching of mon,
As he witnesseþ in his bok

32) Ms. so hot st. (i)schot, vgl. v. 447. 33 ff.) dies ist ein neues Citat. 35) Ms. in not st. i not.
65) Chartous ist in dieser Leg. Carthago.

V. 23 Secundo propter fervorem dilectionis, quoniam sicut mensis Augustus valde fervet aestu caloris, sic et ipse valde incaluit igne divini amoris; 29 unde ipse in libro confessionum de se dicit: Sagittaveras tu cor meum caritate tua etc.; iterum ibidem: Aliquando intromittis me in affectum multum inusitatum introrsus, nescio ad quam dulcedinem; quae si perficiatur in me, nescio quod erit, quod vita ista non erit (Graesse: si vita aeterna non erit). 41 Tertio propter etymologiam nominis: dicitur enim Augustinus ab augeo (46 erkl.) et astin, quod est civitas, et ana (ἀνά), quod est sursum; inde Augustinus quasi augens supernam civitatem, unde de eo cantatur: Qui praevaluit amplificare civitatem etc. (Der nun folg. Satz ist im engl. nicht übersetzt: De qua civitate ipse dicit in libro XI de civ. Dei: Inest civitati Dei et origo et informatio et beatitudo, quoniam, si quaeratur unde sit, Deus eam condidit, si: unde sapiens, a Deo illuminatur, si: unde felix, Deo fruitur: subsistens modificatur, contemplans illustratur, inhaerens jucundatur: videt et amat, in aeternitate Dei viget, in veritate Dei lacet, in bonitate Dei gaudet.) 57 vel, ut dicitur in Glossario: (Augustinus dicitur magnificus, felix, praeclarus;) fuit enim magnificus in vita, praeclarus in doctrina, felix in gloria (!). 62 (Ejus vitam compilavit Possidonius Calamensis episcopus, ut dicit Cassiodorus in libro de viris illustribus). — 63 Augustinus doctor egregius in provincia Africana civitate Carthaginiensi ortus, ex honestis valde parentibus, scilicet patre Patricio, matre Monica genitus, in liberalibus artibus sufficienter edoctus fuit, adeo ut summus philosophus et rhetor luculentissimus haberetur. 73 Nam libros Aristotelis et omnes libros liberalium artium, quoscumque legere potuit, per se didicit

Of confessiouns, hose luste to lok :
Þer he seiþ, as ȝe mowe here,
Riht clene on þis manere :
»Of artes þe bokes alle,
Þat liberales clerkes don calle,
As a seruaunt of wikked couetyse
Aftur myn oune wit and auyse
I radde al way and vndurstod
Al þat i radde wiþ wylde mod«.
Þis was also his seying
Þat of þe art of spekyng and of endytyng,
And of þe mesures of figures and musek,
And of alle þe noumbres ek,
Wiþouten eny gret lettyng
He vndurstod in his redyng
Wiþouten monnes teching
Or eny oþur witeryng :
»And þou, lord God, wost riht wel
Þat al hasty lernyng eueridel
And þe scharpe maner of lernyng
Is þi grace and þi ȝiuyng.
But neuerþeles on þat wyse
Tofore þat tyme dude i to þe no sacrifise ;
Hit is soþ þat science wiþouten charite
Edefyeþ not, but makeþ a moun bilowen, pardeu«.

INto an errour þenne he fil
Þat mony a mounes soule dude spil,
Þat þulke tyme heolden þe Manichees,
Þat heretykes weren, wiþouten les :
For þei affermed sikerlye
Þat Crist nas bote a fantasye,
And þei forsok þat alle men
Schulde rise in flesch, to lyue aȝen,
At þe dredful day of dom,
Whon vs to juge Crist schal com.
Þeos opiniouns heolde nyne ȝer,
He and þe Manachees in feer.

WHon he was nine and twenti ȝer old
And of witte was waxe al bold,
He studied faste and gon to look
Vppon a philosofres bok :
Þer he radde iwriten in verite :
A mon schulde dispise þis worldus vanite.
Þe bok lyked him swiþe wel,
But, for he fond þerin neuer a del
Iwriten of vr lord Cryst,
Sori he was, þauh no wiht wist ;
A luitel sauour of him he hed cauht,
As his modur hedde him tauht.
His modur for him wept euer fast,
For he schulde torne atte last
To þe vnite of þe feiþ —
As þe bok vs telleþ and seiþ.

IN þe bok of his confessiones
Þe soþe is writen for þe nones :

77) Ms. sayȝ st. seiþ. 100) Ms. bi lowen st. blowen? oder bolwen? 111) heolde = heold he. 116) sc. Cicero.

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et intellexit, sicut in libro confessionum testatur dicens : 79 Omnes libros, quos liberales vocant, tunc nequissimus malarum cupiditatum servus per me ipsum legi et intelleki, quoscunque legere potui. 85 Item in eodem : Quicquid est de arte loquendi et disserendi, quicquid de dimensionibus figurarum et de musicis et de numeris, sine magna difficultate nullo hominum tradente intellexi (engl. indirect). 93 scis, tu domine Deus meus, quia celeritas intelligendi et discendi acumen donum tuum est, sed non inde sacrificabam tibi : verum, quia scientia sine caritate non aedificat sed inflat. — 101 In errorem Manichaeorum, qui Christum phantasticum fuisse affirmant et carnis resurrectionem negant (102. 109—110 Zus.), incidit et in eo per annos IX (dum adhuc adolescens esset) permansit. (Ad has etiam nugas adductus est ut arborem fici plorare diceret, cum ab ea folium vel ficus tolleretur). 113 Cum igitur esset annorum XIX (engl. unrichtig XXIX) et quondam librum cuiusdam philosophi (sc. Ciceronis), in quo vanitas mundi contemnenda (et philosophia appetenda) dicebatur, perlegeret, ex hoc quidem liber plurimum placuit, sed quia nomen Jesu Christi, quod a matre imbiberat, ibi non erat, dolere coepit ; mater vero eius plurimum flebat et ipsum ad unitatem (al. veritatem) fidei reducere satagebat (128 Zus.). 129 Quadam igitur vice, ut legitur in libro III confessionum, vidit se stare in quadam linea lignea licet tristem et quidam ei juvenis adstitit et causam tantae tristitiae requisivit ; quae

His modur þhouhte þat heo stood
Vppon a tyme wiþ entent good
In an euen forþriht lyne
Þat hedde beo marked wiþ þred of twyne,
And, þouh heo weore in herte sori,
Heo sauh bi hire stonde a child louely,
And asked hire þe cause whi
Þat heo was so sori.
And heo onswerde riht anon:
»I weope for Austin, my son:
I drede euere of his leosyng,
But God beo his helpyng«.
Þe toþur onswerde: »noþing so!
Beo riht siker and leue þi wo,
For þer as þou art þer is he.
Leeue wel! hit schal non oþur be«.
And as heo loked hire bisyde,
Heo sauh anon riht in þat tyde
Hou þat Austin stod hire by.
And heo him tolde þen openly
Hou on seide to hire parde:
Þer as þou art þer is he.
And he onswerde: »nay, modur, nay,
He seide riht þus, as i leeue may:
Þer as I am þer art þou«.
And heo seide: »sone, þou gabbest nou!
For hit nas not iseid to me:
Þer as he is þer art þou, parde,
But: þer as þou art þer is he —
Þat was þe word was seid to me«.

His modur wiþ riht good entent
Preyed a bisschop, verreyment,
For hire sone þat he schulde preye
Þat he weore brouht in to rihte weye.
Of hire preyere he lihtly dude lete,
But seide to hire as a prophete:
»Fare wel, he seide, and haue no fere!
For an inpossible þing hit were
Þat tat child ilost schulde beo
For whom þi teres so faste doun fleo«.

AT Chartouse he tauȝte mony ȝeres
Rethorike to his scholeres.
Þen priueliche aftur his oune dome
He stal awey and wente to Rome,
Þat his modur schulde not wite,
Leste heo þerfore wiþ him hedde flite.
Þer ful to him gret repeyre
Of clerkes, to lerne boþe wel and feire.
Þat same tyme men of Melan
To þe prefecte of Rome senden þan,
Hem to seenden witerlike
A doctour in rethorike;
Bisschop þat tyme wiþouten glose
Of Melan was seint Ambrose.
Þenne wiþ good entent and fyn
To Melan was sent seint Austyn.
On him was euere his modur þenkyng,
And, forte seo him, com wiþ hyȝing,
Forte herken of his stat.

137) and relativisch. 169) Ms. þat tat st. þat þat.

cum diceret: Perditionem mei filii deploro; ille respondit: Esto secura, quia ubi tu ibi ille — et ecce continuo filium suum juxta se stare vidit. 150 Hoc cum Augustino retulisset, ille ait: Falleris, mater, falleris nec sic tibi dictum est, sed: ubi ego ibi tu. Econtra illa dicebat: Non, fili, mihi dictum est: ubi ille ibi tu, sed: ubi tu ibi ille (Grässe liest unrichtig: Non, fili; mihi . . . sed non: . . .) 161 Rogabat igitur sedula mater (quasi importuna) quendam episcopum (sicut in eodem libro confessionum Augustinus testatur), ut pro filio suo intercederet dignaretur. Qui (tanta quodammodo importunitate devictus) prophetica voce respondit: Vade secura, quia impossibile est ut filius tantarum lacrymarum pereat. — 171 Cum autem apud Carthaginem multis annis rhetoricam docuisset, occulte matre nesciente Romam venit et ibi discipulos congregavit. (Cum autem mater usque ad portam eum secuta fuisset, ut aut eum retraheret aut secum iret, ipse eam decipiens nocte latenter recessit; quod illa mane considerans aures Dei clamoribus implebat; quolibet autem die, mane et vespere, ad ecclesiam ibat et pro filio orabat — im engl. fehlt dieser Satz, der in dem lat. Text des Dichters gefehlt zu haben scheint). 179 His temporibus Mediolanenses (Grässe liest unrichtig: Athenienses), a (Symmacho) praefecto Romanorum petierunt sibi doctorem in rhetorica destinari. Praesulabatur tunc ibi vir Dei Ambrosius et ad preces Mediolanum illuc (!) mittitur Augustinus. 187 Mater autem eius quiescere non valens cum multa difficultate ad eum venit et ipsum jam nec vere

But þen wox heo sumwhat mat,
For heo fond him not fulliche holdyng
Wiþ þe Manachees erryng
Nouþur fulliche in rihte wei
Of alle cristene mennes fei.
Whon he com to Melan,
Þerof was glad moni a man,
And for þe bisschop seint Ambrose
Was a mon of gret lose
And preched ofte swiþe wel
To alle maner of pepel,
Austin hedde gret likyng
Forte go here his preching.
Ambrose in his sarmoun
Hedde euer gret discrecioun
Þat azeyn þe heresyes on Manachees,
Nouþer fore, nouþur more no les
He nolde him entremete ne seye,
But take raþur anoþur weye.

VPpon a tyme, þauh, afturwarde
Ambrose disputed wondur harde
Azein þat ilke heresye,
Wiþ strong resun hit to distruye;
So longe he spac of þis mateer
Þat Austyn þouzte his seizing cler
And from his herte outurliche
Putte þulke heresye, verreyliche.
What ful afturward of þat,
In þe bok of confessiouns he telleþ sumwhat

And seiþ: »whon I þe kneuh furst ariht,
Þe syknesse þou beetest of my siht,
Schynynge wiþinne me wondurliche,
And I for fere qwok, treweliche,
I fond fro þe þat fer I was,
As in a kyngdam of vnlikenes,
As i hedde herd a vois from hiht
Þat to me hed seid þus riht:
To grete men I am þe mete,
Bileeue: and me þen þou schalt ete!
But in to þe þon schalt not chaunge me,
As mete þat þou puttest in to þe,
But i schal makè bi charite
Þat þou schalt beo chaunged in to me«.

WHon he Cristes weyes lyked wel,
Zit þe streitnesse schomed him sumdel.
God putte in to his þouht þan
Þat he schulde go to Simplician —
In whuche mon þat tyme was
Muche good liuynge and Godus gras, —
Forte telle him his herte brennyng
To leorne þe maner of good liuyng,
Hou he miht best day bi day
Rihtfulliche gon in Godus way.
For þe loue of God, vr lord,
Al þat he dude in þis world
Hit him displesed outerly
For þe swetnesse of him an heiz
And for þe swetnesse of his hous,
Þat he louede, so glorious.

205) Ms. on st. of. 206) Ms. non þer fore st. nouþer fore oder nouþer þerfore.

Manichaeum nec vere catholicum reperit. V. 195 Coepit autem Augustinus beato Ambrosio adhaerere (196 Zus.) et ejus praedicationes frequenter audire. Erat autem valde in praedicatione suspensus, ne quid contra ipsam Manichaeorum haeresin vel pro ipsa diceretur (!) 209 Quadam enim (!) vice contra illum errorem Ambrosius diutius disputavit et ipsum apertis rationibus et auctoritatibus confutavit, ita, ut error ille a corde Augustini penitus pelleretur. 217 Quid autem post hoc sibi contigerit, ipse in libro confessionum narrat, dicens: 219 Cum te primum cognovi, reverberasti infirmitatem adspectus mei, radians in me vehementer, et contremui (amore et) horrore et inveni me longe esse a te, in regione dissimilitudinis, tanquam audirem vocem (tuam) de excelso: cibus sum grandium, cresce (der Dichter las crede) et manducabis me, nec tu me mutabis in te, sicut cibum carnis tuae, sed tu mutaberis in me. — 233 Cum autem (sicut ibidem refert) via Christi sibi placeret, sed per istas angustias adhuc ire pigeret, immisit dominus in mentem ejus ut ad Simplicianum, in quo lucebat lux: divina scilicet gratia, pergeret, ut sibi aestus suos secum conferenti proferret, quis esset aptus modus vivendi ad ambulandum in via Dei, (in qua alius sic, alius sic ibat). 243 Displicebat enim ei quidquid agebat in saeculo, prae dulcedine Dei et decore domus ejus, quam dilexit. 249 Simplicianus autem coepit eum hortari, ipse

SImplician, þat noble man,
Bigon to amonesten him þan,
And so he dude him self also,
Seint Austyn, and seide þo:
»A, hou moni children ben þer now
And maydens þat han imad a vou,
Þat seruen God in holy churche
And mony a good dede don worche!
And þou maiȝt not beo he
Þat may do as he and heo?
Or elles þeos men and þeos wymmen
So mihti of hem self ben
Þat þei mowen so do þis,
And nouht in God, þat almihti is?
Wherto stondest þou in þi self as ouȝt,
And ȝit ne stondest þou riht nouht?
Caste þi self in him anon,
And he schal þe take to him al on
And, for þat þou art not i wele,
He him self wol þe hele«.

AMong þis speche boþe more and min
Þei hedden muynde of on Victoryn,
Þat Simplician wiþ glad cher
Tolde Austyn on þis maner
How þat he wuste wel þan
Þat Victorin was an heþen man
And, for of wit he was so sage,
Þer was imad an ymage
Of him and set vp at Rome
For worschip of his wisdome,
And he wolde seye ofte among men
Þat he was ful cristen,
Simplician wolde seie: »*par*de!
I leeue hit not, til I þe se
In holy churche wiþ charite
And beo, as cristene men be«,
Bourdyng he wolde aske þan
Wheþer þe walles maden a *cri*sten man;
Atte last to churche he went,
And him was a bok brouht, *ver*reime*nt*,
Vppon þe whuche was writen þe crede:
Þen al aloud he gan hit rede,
Þat alle men miht him here,
Til he hedde *pro*noun*c*ed al ifeere.

ANoþur frend of Austines eke
Com to him out of Aufreke,
Þat was icalled Poncian,
And he hi*m* tolde þe lyf of an holi man
And þe miracles also,
Þat seint Antonyn men called þo,
Þat ded was tofore in good hour
In Constantines tyme, þe emp*e*rour.
Þoruh þeose en*s*au*m*ples loue hed hi*m* take
And bre*nn*eþ hi*m* wiþinne for Godus sake,
And his tornynge was so cler
Boþe in þouȝt and in cheer
Þat on his felawe wiþ open lippe,
Þat men called þo Alippe,
Þen he cried an heih to his ere:
»What suffre we, what do we here?

303) tornynge st. troublinge?

quoque se ipsum hortari et dicere: Quot pueri et puellae intra ecclesiam domini Deo serviunt, et tu non poteris quod iste et iste? an vero iste et iste in se ipsis possunt et non in Deo suo? quid in te stas et non stas? projice te in eum et excipiet te et salvabit te. 269 Inter horum colloquia memoria Victorini in medium venit; unde exhilaratus Simplicianus narrat, qualiter ibidem adhuc gentilis ob sui sapientiam Romae (, quod maximum tunc erat,) statuam in foro meruisset et qualiter se saepius christianum dicebat; cui quum Simplicianus diceret: non credo nisi te in ecclesia videro, ille jocando dicebat: numquid parietes faciunt hominem christianum?; tandem dum ad ecclesiam venisset et ei (tamquam verecundo occulte) liber, ubi erat symbolum fidei, (ad legendum et pronuntiandum, ut tunc moris erat,) datus fuisset, ille (in altum adscendit et) alta voce pronuntiavit, (mirante Roma, gaudente ecclesia, omnes autem subito perstrepuerunt: Victorinus, Victorinus, cito sonuerunt et cito siluerunt.) — 293 Tunc etiam ab Africa quidam amicus Augustini, nomine Pontianus, supervenit et vitam et miracula illius magni Antonii, qui nuper (in Aegypto) sub Constantino imperatore defunctus fuerat, recitavit. 301 Horum exemplis Augustinus vehementer exarsit ita, quod socium suum Alipium tam vultu quam mente turbatus invasit et fortiter exclamavit: Quid patimur, quid audimus? surgunt indocti et coelum rapiunt, et nos cum

Lewed men rauisschen heuen ful welle,
And we, þat ben lettred, ben dreint in helle.
Wheþer we schul schone nou for scham,
For þei ben tofore, to suwen ham?«
In to a gardyn þenne he ran
And vndur a fyge tre he leide him þan
And þer wiþ bitter wepyng
He made gret deol and serewyng.
His bok witnesset of confession
Þat þer he cried wiþ deuocion:
»Hou longe, hou longe schal i sorewe
For to morwe and to morewe?
Now soffre a luitel þat hit mot be«.
þeose wordes risen al of charite,
Him þouhte he hedde to longe iben
From him þat made alle þing and men.
Of his slouþe in þat doyng
He made þus his pleynyng:
»Allas to me! hou heih þou art in þin heihnesse
And hou deop in þi deopnesse!
From vs þou wolt neuermore be,
And vnneþe we wole come to þe.
Do þou now, lord, and also make
To stire vs, and calle azeyn, þat þou ne slake!
Tac þou hede and rauische vs,
Hete vs wiþinne and be swete & glorious!
I dredde my self þorwh lettyng
To beo sped of my disiring,
Riht as I schulde haue had lettyng
Þorwh myn oune dredyng.
Þou art feirnes old and newe,
Ful sore, forsoþe, i may me rewe
Þat I þe loued haue so late —
For i knowe nou my self al mate.
Þou weore wiþinne and I wiþoute:
Þer þe to seche i was aboute;
Þou were, forsoþe, ay wiþ me,
But i ne was nout wiþ þe;
Þow calledest and crizedest of þi godnes,
Þow hast ibroken my desnes,
Þou hast ischyned wiþ brihtnes
And driuen awey my blyndnes,
Þow hast isauered swetliche
And lad my spirit goodliche:
And nowþe þat makeþ me
Forte breþe aftur þe,
I haue þe tasted wiþ good lust:
Þerfore i hungre þe and þrust,
And i haue had a brennynge res
Forte come in to þi pees«.

AMong þis grete mournyng
And þis bitter wepyng
He herde a vois, and tok gret hede,
Þat seide to him: »tac þou and rede!
Tac and red!« hit seide eftsones.
Þen tok he hit to him for þe nones,
Þe book of þe apostles pistles,
And opened hit — þer weore þistles! —
He fond iwriten hol and sum:
Induimini dominum Jhesum Cristum,

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doctrinis nostris in infernum demergimur; an quia praecesserunt, pudet sequi (et non pudet nec saltem sequi)? 313 Et accurrens in quendam hortum sub quadam ficu se projecit, ut in eodem libro confessionum commemorat, et amarissime flens lamentabiles voces dabat: Quamdiu, quamdiu cras et cras, sine modo, sine paululum. (Modo non habebat modum et sine paululum prodibat in longinquum). 325 De hac sui tarditate plurimum conquerebatur, (sicut postmodum in eodem libro scripsit): Heu mihi, quoniam excelsus es in excelsis et quoniam profundus in profundis et nusquam recedis et vix redimus ad te; age, domine, et fac et excita et revoca nos! accede et rape et fragra et dulcesce! 335 impedimentis omnibus sic timebam expediri, quemadmodum impediri timendum est. sero te amavi, pulchritudo tam antiqua et tam nova, intus eras et ego foras et ibi te quaerebam (et in ista formosa quae fecisti, deformis irruebam); mecum eras et tecum non eram, vocasti et clamasti et rupisti surditatem meam, coruscasti, splenduisti et fugasti caecitatem meam, fragrasti et duxisti spiritum et anhelo tibi, gustavi et esurio et sitio te, (tetigisti me) et exarsi in pacem tuam. — 359 Cum autem amarissime fleret, audivit vocem dicentem sibi: Tolle lege, tolle lege. 364 Aperuitque statim codicem apostolicum et (conjectis oculis ad primum capitulum) legit: Induimini dominum Jesum Christum: et statim omnes ab eo dubietatis tenebrae diffugerunt.

Þat is to sei, whose wite list:
»Beo ȝe icloþud wiþ Jhesu Crist«.
And anon riht wiþ þat lokyng
Alle maner of misdoutyng
Of derknesse fleyh from his herte.
And in þe mene while him sore smerte,
For he hedde so gret an ache
Of seknesse of þe toþ-ache —
For he was fallen in þat dolour, —
Þat he was in point to ha bileeued an errour
Þat Cornelius þe philosofre
Heold sum tyme wiþ open profre:
Þat of þe soule þe grettest godnes
In wisdom stod awes
And of þe bodi þe most good
In feling of non ache stood.
Þe ache for þe tyme was so stronge
Þat he lafte þe speche of his tonge.
Þerfore in a waxed table
He wrot þat alle men, wiþouten fable,
For him schulde preiȝe God witerly
Þat ache to hele of his merci.
Þenne alle men wiþ deuocioun,
And he also, kneoleden adoun:
And sodeynliche he feled wel,
Þe ache was passed eueridel.

TO seint Ambrose lettres he sent
Þat he schulde sende him his entent
As him þhouȝte best in his wit,
What bokes þenne of holy writ
Best him were forte rede,
To leorne þe rihte wey to lede,
Þat he mihte beo þe more apt
To cristene feiþ, as he hedde schapt.
Seint Ambrose him bad: deuoutelye
Þe book of þe prophete Ysaye
Tofore al oþure he schulde rede —
Þer he schulde lerne to gete him mede,
For þat bok techeþ wel
Þe callyng to God bi þe gospel
Of þe folk rediliche, —
And bad him studie bisiliche.
Austin bigon þat redyng,
But he vndurstod not þe biginning,
And for þat hit was to him so hard,
He caste to abyde til afturward,
Til he couþe more of holy writ,
Þat þerwiþ he mihte acorde his wit.

AT ester whon þat feste schulde bi holde,
Austin, þat was þritti winter olde,
And his sone, þat men called þo
»Goduȝift«, and Alippe also,
Þorwh his modur preiȝing
And seint Ambrosus preching
Weoren icristenet alle þre
In þe nome of þe trinite.
Þenne, as þe bok telleþ vs,
Ambros bigon Te Deum laudamus,
And Austin onswered wiþouten wondur
Te dominum confitemur,
And so þei tweyne wiþ herte glade

382) awes st. iwis?.

V. 374 Interim autem tam vehementissimo dentium dolore torqueri coepit, ut ferè (sicut ipse ait) ad credendam opinionem Cornelii philosophi duceretur, qui summum bonum animae in sapientia, summum vero bonum corporis in nullum sentiendo dolorem posuerat. 385 Tam vehemens autem ille dolor fuit, quod etiam loquelam amisit, quocirca (ut in libro confessionum refert) in tabulis cereis scripsit ut omnes pro eo orarent ut dolorem illum dominus mitigaret. Ipse igitur cum aliis genua flexit et subito sanum se sensit. — 395 Insinuavit ergo per litteras sancto viro Ambrosio suum votum, ut moneret quid sibi de libris sanctis legendum esset, quo aptior fieret fidei christianae. 403 At ipse jussit Ysaiam prophetam eo, quod evangelii et vocationis gentium praenuntiator aptior videatur. 410 Cujus principium cum Augustinus non intelligeret, totum aliud tale esse arbitrans distulit, ut illud relegeret, cum in scriptis sanctis magis exercitatus esset. 417 Adveniente vero paschali tempore Augustinus, cum esset annorum XXX, cum filio suo Adeodato (puero valde ingenioso), 431 quem Augustinus in sua adolescentia, dum adhuc gentilis et philosophus esset, genuerat, 420 necnon et cum Alipio 435 amico suo, 421 meritis matris et praedicatione Ambrosii sacrum baptisma suscepit. 425 Tunc, sicut fertur, Ambrosius Te Deum laudamus, inquit et Augustinus Te dominum confitemur, respondit et sic tunc ipsi duo hunc hymnum alter-

An ende of þat ympne þei made.
His sone, þat cald was »Goduʒift«,
He gat whon he þouʒte on no þrift,
Whil þat he was an heþen man
And tauhte philosofye þan;
And Alippe was a frend ful dere
To Austin al wei, wiþouten were.

AUstin aftur his cristendom, as þe bok seiþ,
He was so wondurlich confermed in þe feiþ
Þat þe hope þat he in þe world had
He fleyh awey and waxed al sad,
And his scolus he forsok
Þat he rad inne vppon þe bok.
Hou muche swetnesse of heuenlich loue
He hedde wiþinne for God aboue,
In his bok he telleþ opunliche
And seiþ þus deuoutliche:
»Min hert þou hast ischoten and me,
Deore lord, wiþ þi charite,
And i bar þi wordus stiked
In my guttus, faste ipriked,
And ensaumplus of þi seruauns dere,
Of þe whuche þou madest here
From blaknesse to turne to liht,
From deþ also to lyue ful riht,
I hem bar longe in my þouht
And in to slouþe þei me brouht (!).
To him þat com doun fro þe valeye
Of wepyng, and song bi þe weye
Þe louely song of degres,
Þou ʒaf, forsoþe wiþouten les,
Scharpe arwes and coles wastyng,
To amende wiþ my liuing;
Nouþur i nas fulled at þat tyme,
At vndurne, noon, euesong ne prime,
Of þat wondurful swetnes
Þat i hedde in my dissches:
To consydre þe heihnes
Of diuyne counseil and godnes
Vppon þe hele of monkynde,
Þat þoruh sunne was put bihynde.
Muche haue i wept in ympnes and þi song,
Stered wiþ swetnes of holichirches vois among,
Þulke voices flowen in to myn eres
And from myn eʒen ronnen doun þe teres —
And wel was me þat þei were smerte,
For þi soþnes melted in myn herte. —
Þat tyme furst in godus louyng
In þe chirche of Melan was ordeynd syngyng. —
Þerfore I cried a loud cry
Wiþ myn herte, al on heih:
O in pace, O in idipsum,
O qui dixit dormiam & capiam sompnum.
Tu es enim in idipsum
Wiþouten chaungyng boþe hol and sum —
Þat is to sei: a in pees and in þi self one,

447) vgl. V. 31. 452) of þe whuche = of those which. 456) in to st. out of? 476) Ms. melteþ. 481 u. 2) sind aus dem 4. Psalm.

natim composuerunt et usque in finem decantaverunt, (sicut etiam testatur Honorius in libro suo qui dicitur speculum ecclesiae; in aliquibus autem libris antiquis titulus talis praeponitur: Canticum ab Ambrosio et Augustino compilatum). — 437 Protinus autem in fide catholica mirabiliter confirmatur, spem omnem quam habebat in saeculo dereliquit et scholis quas regebat abrenuntiavit. 443 Quanta autem dulcedine divini amoris extunc frueretur, ipse in hoc libro confessionum aperit dicens: 447 Sagittaveras tu cor meum caritate tua et gestabam verba tua transfixa in visceribus, et exempla servorum tuorum, quos de nigris lucidos et de mortuis vivos feceras, congesta in sinum cogitationis meae urebant et assumebant (!) gravem torporem, et adscendenti a convalle plorationis et cantanti canticum graduum dederas sagittas acutas et carbones vastatores (462 Zus.). nec satiabar in illis diebus dulcedine mirabili considerare altitudinem consilii divini super salutem generis humani (470 Zus.). 471 quantum flevi in hymnis et canticis tuis suave sonantis ecclesiae vocibus commotus acriter, voces illae influebant auribus meis et eliquabatur veritas tua in cor meum et currebant lacrymae et bene mihi erat cum iis — tunc enim in ecclesia Mediolanensi haec cantica instituta sunt. 479 et clamabam clamore alto cordis mei: »O in pace, o in id ipsum«, o qui dixit: »dormiam (et requiescam) et somnum capiam« — tu es enim in id ipsum, qui non mutaris, et in te requies obliviscens laborum omnium;

A, þou seist i schal slep and take nappi*n*g sone (!);
Þou art in þi self onliche,
Þat neue*r*more chaungest sikerliche,
And in þe my restyng is,
Forȝetynge al trauayles iwis.
Þat psalme i radde al wiþ lykyng,
Wiþ loue of herte wiþinne brennyng,
Þat sum tyme was a bitter berkere
And also a blynd herknere
Aȝeynes lettres goode and mete,
Wiþ hony of heuene ihonied swete
And liht inouh weren of þi liht
Þat schineþ eue*r*e so feir and briht;
And i tapissed vndur such lettring,
Swete Jhe*su* Crist, myn helpyng!.
Hit is waxen swete to me sodeynlye
To leue þe swetnesses of japerye —
Such tyme i dredde such japes to lete,
Nou is my joye wiþ hem not meete —
Þou þreuh hem out, wiþouten les,
Þou art icalled verrey swetnes,
In stude of hem þou come in to me
Swetter þen lust of vanite —
But nouþur to flesch nouþur to blod,
But to my spirit wiþ mylde mod, —
Brihtor to me þen eny liht,
Priuiest of alle þing wiþinne wiþ riht,
Hyȝest in worschipe and nobelte
To hem þat heiȝ of hem self nouȝt be«.
AFtur þat he tok wiþ him to go
Nebridie, Euodie, and his modur also,
And torned aȝeyn stillelike
To þe cuntreye of Affrike.
Whon þei weore comen wel afyn
To þe ȝates of Tiberyn (!),
Þer bifulle þorwh Godus gras
Þat his modur ded þer was.
Þen Austin þouhte on his lynage
And wente hom to his heritage.
Þen in wakyng and good preyere
He serued God, þat bouht him dere,
And oþur*e* also þat dwelled wiþ him
At þat ilke same tym,
He wrot bokes of holy writ
And tauhte hem þat weoren lewed of wit.
His fame þen spro*n*g wondur wyde,
And wondurful he was holden on vche syde
Boþe in his bokes and in his dede,
And euermore God was his spede.
He wolde raþur holde hi*m* self at home
Þen at eni such cite come
Þer as þe bisschop ded was,
Leste he hedde beo chosun in þat cas.

AT þe cite of Yppon
Dwelled þat tyme a riche mon,
Þat to seint Austyn sent to seye:
Ȝif þat he wolde take þe weye
Touward him, þat was so couþ,
And þat he miht here of his mouþ
Goddus word p*re*ched holliche,

497) Das Attribut geht in einen Nebensatz über. 499) tapissed v. frz. se tapir? 516) Ms. Enodie.

V. 491 legebam totum psalmum illum et ardebam, qui fueram latrator amarus et caecus adversus litteras de melle coeli mellitas et de lumine tuo luminosas (498 Zus.), et super scripturas huiusmodi tabescebam, Christe Jesu adjutor meus. quam suave mihi subito est factum carere suavitatibus nugarum mearum, et quas amittere metus fuerat, jam dimittere gaudium erat — 505 ejiciebas enim eas a me, vera tu et summa suavitas, ejiciebas et intrabas pro iis omni voluptate dulcior: sed non carni et sanguini (510 Zus.), omni luce clarior: sed omni secreto interior, omni honore sublimior: sed non sublimibus in se. — 515 Post hoc, assumtis Nebrodio et Euodio et matre, ad Africam remeabat, sed cum essent apud Hostiam Tyberinam, pia mater ejus defuncta est. 523 Post cujus mortem reversus est Augustinus ad agros proprios, ubi cum his qui sibi adhaerebant, jejuniis et orationibus Deo vacabat, libros scribebat et indoctos docebat. 531 Fama autem ejus ubique diffundebatur et in omnibus libris suis et actibus admirabilis habebatur (534 Zus.). Refugiebat autem ad aliquam civitatem accedere quae episcopo careret, ne ipsum in praedicto officio impediri contingeret. — 539 Eodem tempore apud Hypponem erat quidam vir magnarum opum, qui Augustino misit, quod, si ad eum accederet et verbum ex ore suo audiret, saeculo renuntiare

He wolde forsake verreyliche
Al þe world and to God turne
And for his sunnes make deol and morne.
Whon seint Austin herde of þis,
Þider he wente anon iwis.
Whon þe bisschop Valerius
Of þat cite herde hit was þus,
And of Austines goode fame
And also of his grete name,
He made him in his oune chirche
Chef prest, þerinne to worche.
Seint Austin wepyng hit longe forsok,
But atte laste he hit to him tok.
Anon riht þer a munstre he mad
Of clerkes, lyf to lede ful sad,
And bigon to lyue on þat same manere
As þe apostles duden in eorþe here —
Out of þat munster aftur weren chose
Ten bisschopus, þat men weren of good lose.
And for þe bisschop of þat citéé
Was a Greke, in verite,
And luytel couþe of latyn,
Þerfore he ȝaf to seint Austin
Pouwer to preche for him þe fey,
Azein þe custum of þat cuntrey;
Men þerfore þe bisschop duden blame,
But he of þat tok no schame
Þouh anoþur for him preched wiþ mouþe
On latin, þat better þen he couþe.
Þat tyme Austin wiþ disputyng
Ouercom þe Manaches erryng
And a prest, þat men called Fortunat,
Þat principal heretyk was of þat,
And þe Donatistes, þat weren fayn
To ben ibaptised azayn
Azeines holichurches feiþ,
As vr bocus techeþ and seiþ,
He drof awey wiþ his clergyse,
And stabled þe feiþ on þat wyse.
Þen bisschop Valerius wex aferd
Lest Austin from him schulde beo reued
And þat of men asked he schulde be
To bisschop of anoþur citéé, —
For, nedde he onus him isent
To a place, to bi hud priuement,
He hedde iben lad him fro
And sone aftur mad bisschop þo.
Þen gat he leue of þe erchebisschope
Of Cartus wiþ god hope
Of his bisschophed to sees,
Þat Austin mihte wiþouten les
Þerof ben his successour
And hit gouerne wiþ honour.
Long tyme Austin þat forsok,
But atte laste he hit tok,
Sumwhat compelled he was þerto —
Þer beoþ but fewe þat nou don so! —.
Aftur, whon he hedde lerned more,
Gretliche him forþhouȝte þerfore

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posset (548 Zus.). 549 Quod Augustinus ubi comperit, illuc concitus ivit; audiens autem Valerius Hypponensis episcopus famam ejus, ipsum plurimum renitentem in ecclesia sua presbiterum ordinavit, (nonnullis quidem lacrymas suas superbe interpretantibus et tamquam eum consolantibus et dicentibus, quia et locus presbiteri, licet ipse majori dignus esset, appropinquaret tamen episcopatui). 559 Qui statim monasterium clericorum instituit et coepit vivere secundum regulam a sanctis apostolis constitutam; de cujus monasterio fere X episcopi sunt electi. 565 Et quia praedictus episcopus erat graecus et minus in latina lingua et litteris doctus, Augustino potestatem tribuit ut contra morem orientalis ecclesiae coram se in ecclesia praedicaret; unde cum multi episcopi (!) derogarent, ille de hoc non curabat, dummodo per eum fieret quod per se fieri non valebat. — 575 Eo tempore Fortunatum presbiterum Manichaeum et alios haereticos praecipue rebaptisatores Donatistas et Manichaeos convicit, abstulit et confutavit (582 Zus.). — 585 Coepit autem Valerius formidare ne sibi Augustinus tolleretur et ab alia civitate in episcopum peteretur — nam sibi aliquando ablatus fuisset, nisi eum ad locum secretum transire curasset, ita ut inveniri minime potuisset. 593 Impetravit igitur ab archiepiscopo Carthaginiensi ut ipse cederet et Augustinum Hypponensi ecclesiae in episcopum promoveret. 599 Sed cum hoc Augustinus omnimode recusaret, compulsus tamen et coactus succubuit et episcopatus curam suscepit (602 satyr. Zusatz). 603 Quod in se fieri non debuisse, ut suo vivente

Þat he tok such dignite þon,
Whil þe bisschop was lyues mon,
Ayeyn þe bidding of holichurche;
And for oþur men schulde not so worche,
He made him bisy wiþ herte and wil
Þat bisschops schulde ordeyne in heore counsyl
Þat to him þat schulde bisschop ordeynd be
Alle þe constitucions in verite
Of vr eldre faderes his ordeynours
Schuld him furst schewe wiþ honours.
Þerfore he seid he felde for noþing God so wroþ
Wiþ him also, oþur hedde him loþ,
As whon he put him to þe heze dignite
Of holy churche gouernour to be,
Whon he nas worþi in no wyse
Vnneþe (beo) do to such on seruyse.
His cloþinge and his ornement
Nas nouþur to precious, ne torent
Ne abhominable to monnus siht,
But mesurable euen forþ riht.
Often tyme he wolde seyn:
»Of precious cloþus am I nouzt fayn
But raþur aschomed, sikerly,
Þen to han lykyng þerby;
Þerfore, whon þei ben ziue to me,
I hem sulle, so mot i þe:
For þe cloþ may not comuyn be,
Þe prys þerof may wel, parde«.

HIs mete, luytel þouh hit were,
He wolde hit ziue wiþ god chere;
Oþurwhile in his potage,
For gestes þat coomen to his hostage,
Flesch he let seoþe for heor mete,
And he also wiþ hem wolde ete.
He loued raþer at such sittyng
To here a lessun oþur disputyng,
Þen his wombe to fol to fille —
And þat was euermore his wille.
Þer was writen on his mete bord
Azeynes bacbyters þis same word:
»Who so loueþ wiþ his seying
In absence of men blame heor liuyng,
He may wite riht wel iwis:
Þis bord to him vnworþi is«.
Þerfore, whon he bad to his fest
Bisschops þat he loued aller best,
And þei bigonne to bacbyte,
Þerof he wolde hem þen edwyte
And hem blame for heor speche
And seye þat he wolde for wreche
Ouþur þenne hem azeynseye
Oþur elles aryse and gon his weye.

TO þe mete he hedde ibeden ones
Gode frendes of his for þe nones;
Whon þat þei weren aftur sent,
On into þe kuchen went,

614) him wiederholt. 630) Ms. do to st. to do oder beo do to; oder do st. þo?

episcopo ordinaretur, postea et dixit et scripsit propter concilii universalem prohibitionem, quam postmodum ordinatus didicit (603), 608 nec quod sibi factum esse doluit aliis fieri voluit; unde etiam sategit ut in conciliis episcoporum constitueretur ut omnia statuta patrum ordinandis deberent ab ordinatoribus intimari. 615 Ipse autem de se dixisse postmodum legitur: In nulla re mihi dominum sentio sic iratum sicut in hoc, quod, quum non essem dignus poni ad remum, posuit me ad amplustre in apice regiminis ecclesiae. — 621 Vestimenta ejus et calceamenta et ornamenta alia nec nitida nimium nec abjecta plurimum, sed ex moderato et competenti habitu erant; ipse enim de se dixisse legitur: Fateor, de pretiosa veste erubesco et ideo, cum datur mihi, vendo eam, ut, quia vestis non potest esse communis, pretium sit commune. 633 Mensa frugali et parca semper usus est (634 Zus.) et inter olera et legumina propter (infirmos et) hospites plerumque carnes habebat (638 Zus.); in ipsa autem mensa magis lectionem vel disputationem quam epulationem diligebat (642 Zus.), et contra pestem detractionis in ea sic scriptum habebat: Quisquis amat dictis absentem rodere vitam, hanc mensam indignam noverit esse sibi. 649 Nam et aliquando, cum quidam sibi familiarissimi coepiscopi ad detractionem linguam laxassent, adeo dure eos redarguit, ut diceret, quod, nisi desisterent, aut versus ipsos deleret (!) aut mensa recederet. — 657 Quadam vice cum quosdam suos familiare(s) ad prandium invitasset, unus illorum curiosior caeteris coquinam ingressus est, cumque omnia fri-

Forte loke what þei schulde haue;
He fond þerinne nouþur cok ne knawe,
And þe herþes weren al cold —
He wondred þerfore monyfold;
To þe halle he wente him in
And asked of seint Austin
What he hedde arayed forte ete
To hem þat he hedde bede to mete.
Seint Austin nas not curious
Of metes and drinkes not costous,
On onswerd þen on þis manere:
»Lo i my self am wiþ ȝou here«.

HE seide he hedde lerned þreo þinges
Aftur seint Ambrosus techinges:
Þe furste was, wiþouten rage
Þat he schulde make no mariage,
Leste þat mon and þe wyf,
Whon þei weoren weri of þat iyf,
Him wolde curse in certeyn
For þat ilke bargeyn.
Þe secunde was, wiþouten fayle,
Þat he schulde not cumforte to batayle
A kniht þat wolde him ȝiue to fiht
And oþur men to putte at fliht,
For hit miht falle of þat doyng:
He mihte men greue in heore þing
And do also muche wronge
To hem þat he werred amonge;
For þat þen him þei wolden blame
For his counseil, and þat were schame.
Þouh he weore beden to feste to cum,
Þe þridde was, he schulde him hold at hom,
Leste þat him ful þer such a chaunce
Þat he loste his temperaunce
In etyng and drynkyng,
In spekyng and al oþur þing.

IN him self he was so pure
And of meknes hedde so gret cure,
And of þe leste maner sinne
Þat eny mon falleþ inne
To God vr lord he wolde him schriue
And mekeliche acuse his lyue
In his bok of confessioun swiþe wel —
Witnesseþ hit so eueridel.
For þere he accuseþ him self at al
Hou he pleyed at þe bal,
Whyl he was child, and raged also,
Whil þat he scholde to scole han go;
And hou he nolde don his entent
Forte lerne, ne take talent,
Til his frendes him wolde peyne
Oþur elles his maister him constreyne;
And, whil he was child, þat he wolde rede
Poetes fables — þat nas no nede,
And for he made ones gret wepyng
For a wommones dying;
And for he stal out of his frendes celere
Mete, his felawes forte bere
Þat he was wont wiþ to pleye,
As children don ofte in þe weye;
And hou he wolde wiþ queyntyse

671) Ms. on st. and oder he? 699) Ms. And st. Þat.

gida reperisset, reversus ad Augustinum interrogavit quid ciborum ipse pransurus paterfamilias praeparasset. Cui Augustinus, nequaquam talium epularum curiosus, respondit: Et ego vobiscum (nescio) (!). — 673 Tria a beato Ambrosio se didicisse ait: primum est, quod uxorem cuiquam nunquam peteret, 681 secundum: quod militare volentem ad hoc non commendaret, 691 tertium: quod ad convivia invitatus non iret; 677 causa prima est, ne illi inter se non conveniant et sibi maledicant, 685 causa secunda est, ne militantes calumniam exerceant et in eum alii culpam refundant, 693 causa tertia est, ne forte temperantiae modum perdat (695—6 Zus.). — 697 Tantae autem puritatis et humilitatis fuit, ut ipsa etiam minima peccata, quae apud nos nulla vel minima reputantur, in libro confessionum de his confiteatur et de his coram Deo humiliter se accuset. 705 Nam ibidem accusat se de eo quod, cum puer esset, ludebat ad pilam, dum ad scholam ire deberet; 709 item de eo quod nolebat legere vel addiscere, nisi a parentibus vel magistro urgeretur; 713 item de eo quod fabulas poetarum (sicut fabulam Aeneae), cum adhuc esset puer, libenter legebat et Didonem (dem engl. Dichter ist diese eine unbekannte Frau) mortuam (propter amorem) plorabat; 717 item de hoc quod de cellario parentum (vel mensa) aliquid furabatur, et pueris ludentibus daret (720 Zus.); 721 item de eo quod in ludo

Casten his wit and diuise
Hou he mihte most *pro*purly
Of his felawes haue þe victory;
And hou þat he was so bold,
Whon he was sixtene ȝer old,
Peres to stele from a tre
Of his neihȝebors, saunȝ cunge.

HE accused hi*m* also wiþ deuociun
Of þat luttel delectaciun
Þat he feled in his etyng;
Þerfore þis was his seying:
»Þou hast me tauȝt, lord, on þis maneer:
Riht so to take my mete heer
Riht as i schulde a medecyn
Proporcionț, boþe good and fyn.
But whon nede me takeþ mi bodi to fille,
Co*n*cupisce*n*ce is aboute mi soule to spille:
Þat is þe pas þat i mot go,
Whon neode dryueþ me þerto,
But þat paas is voluptuosite,
Þ*er* nis no*n* oþ*ur* wey, whon neode drieþ me;
Þe cause of vche monnes mele
Schulde ben onliche monnes hele,
But voluptuosite eueneþ hi*m* to as a fot page
Þat preseþ tofore wiþ gret outrage,
Þe cause of hele to putte away,
And he for cause him self doþ forþ lay,
To ete or drinke whon I am pliht —
Þe cause schal be hele ful riht.

DRonkenesse is fer fro my þouht —
Ha m*er*ci on me, lord, þ*at* he neihȝe me nouȝt! —
Glad of chere drinke wol me make,
But þi merci, lord, hit may slake.
And who is he, lord, more oþur lasse
Þat oþurwhile ne schal passe
Þe boundes of neode in etynge
And also in his drinkynge?
Whateu*er* he beo, wiþouten let,
He may beo called wondur gret
And þi name worschipe may he
Boþe niht and day, whereu*er* he be;
I am not he, lord, sikerly!
For a sunfol mon am I«.

HE hedde him self in his p*ur*pose
Suspecte in sauour of his nose,
Þerfore he seiþ wiþ dolour:
»In vnlofsum sauour
I haue coueyted not muche,
Whon hit is from me, v*er*reyliche,
Ne i ne seche hit nouȝt, p*ar*de,
Nouþur aske, whon hit is aȝeines me;
And whon such sauours ben me by,
To hem am I al redi,
Þauh i wolde say þei lakken to me (!),
Bigyled par auenture miht I be.

773) such st. swet, als Gegensatz zu vnlofsum 768?

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puerorum fraudulentas victorias exercebat; 725 item de eo quod pirum de quadam arbore vicina (vineae suae), cum adhuc esset amorum XVI, furatus fuit. 729 (In eodem quoque libro de confessionibus) accusat se de ipsa modica delectatione quam aliquando in comedendo sentiebat, dicens: Sic me docuisti ut quemadmodum medicamenta sic alimenta sumturus accedam (736 Zus.); sed dum ad quietem satietatis ex indigentiae molestia transeo, in ipso transitu insidiatur mihi laqueus concupiscentiae: ipse enim transitus voluptas est et non est alius quo transeatur, quam quo transire cogit necessitas, et cum salus sit causa edendi et bibendi, adjungit se tamquam pedissequa periculosa jucunditas et plerumque praeire conatur, ut ejus causa fiat quod salutis causa me facere vel dico vel volo. 751 ebrietas longe est a me — misereberis ne appropinquet mihi! crapula autem nonnunquam subrepit servo tuo — misereberis ut longe fiat a me! et quis est, domine, qui non aliquando rapiatur aliquantulum extra metas necessitatis? quisquis ille est, magnus profecto est, magnificet nomen tuum; ego non sum, quia homo peccator sum. — 765 Habebat etiam se suspectum de olfactu, dicens: De illecebra (!) odorum non satago nimis, cum absunt, nec requiro, cum adsunt, non respuo, paratus iis etiam semper carere: ita mihi videor et forsitan fallor (so Grässe, der engl. Dichter interpung. anders und versteht anders);

Þer may no mon, so mot i þryue,
Beon siker, whil he is here alyue,
For þis lyf here of renoun
Nis noþing but temptacioun;
Wheþer a mon þat feble is
Bettre mihte beo mad to blis,
So þat of a good mon he neor not mad
Worse, oþur elles al to bad«.

ALso of his herynge
He confessed him, seyinge
Þat þe lustes of his ere
Hedde him brouht in gret fere
And ifolden him strongliche
And vndurgon him vyleynliche:
»But, lord, of þi godnesse
Þou hast me vnbounde what more and lesse.
Whon þe song to my ere
Is more likyng, whon I hit here,
Þen is þe þing þat men don synge,
I knoweleche: I sunge in herynge,
And þen were me leuere here no synginge
Þen þerinne haue such lykinge«.

HE accused him self eke: in seoinge
Þat he hedde had to muche likynge,
To seo houndes rennynge
In eny maner of huntynge —
Þat vsed he nouȝt wilfuliche,
But ȝif hit ful so sodeynliche
As he passed on feld bi
On his romyng, sikerli.
Herof he wolde him confes
Tofore vr lord of his mekenes;
He seiþ þat his skile was whi,
For such maner of veneri
Torned awey from God his þouht
And breeken preyeres al to nouht.

HE accused him self ek of delyt
Þat he hedde in appetyt
In veinglorie of preisyng,
Whon he hit herde of his cunnyng
Oþur of oþur vertuwes
Þat God him sende, or goode þewes,
And he wolde seye þen:
»He þat wole beo heried of men,
ȝif þat þou, lord, wolt him blame,
Þer may nomon defende þat schame;
And ȝif þou, lord, dampne him,
Nomon him saue may at þat tym.
A mon is preised onliche
For þi ȝifte specialiche,
And ȝit mon haþ more lykyng
In his owne preisyng
Þen to preise þi special ȝift:
Þat is vuel don, beo my þrift.

WE ben tempted day bi day
Of mony maner of assay,
But vr fourneis brennynge
Is monnes tonge in spekynge.
Neuerþeles i wolde nouȝt
Þat hit schulde falle in my þouht
Þat i schulde beo þe more glad

783) So st. se? 804) Ms. ȝaf st. ȝif. 805) Ms. þe st. he.

V. 777 nemo enim securus esse debet in ista vita, quae tota tentatio nominatur, verum qui fieri potuit ex deteriori melior, non fiat ex meliori deterior. — 785 Iterum de auditu confitetur dicens: Voluptates aurium tenacius me implicaverant et subjugaverant, sed resolvisti et liberasti me; cum mihi accidit ut me amplius cantus quam res quae canitur moveat, poenaliter me peccare confiteor et tunc mallem non audire cantantem. — 799 Accusat etiam se de visu, sicut de eo quod aliquando nimis libenter vidit canem currentem (et de eo), quod per agrum casu transiens venationem (libenter) prospexit (et de eo quod domi existens araneas muscas suis retibus capientes nimis attente conspexit). Ideo autem de his coram domino confitetur, ut ibidem dicit, quia aliquando haec a bonis meditationibus avertunt et orationes interrumpunt. — 813 Accusat etiam se de appetitu laudis et motu inanis gloriae (816—8 Zus.), dicens: Qui laudari ab hominibus vult vituperante te, non defendetur ab hominibus (judicante te) nec eripietur damnante te; laudatur homo propter aliquod donum quod dedisti ei, et tamen plus gaudet se laudari quam donum. 831 tentamur his tentationibus quotidie sine cessatione, quotidiana fornax est humana lingua. verumtamen nollem ut vel augeret mihi gaudium cuiuslibet boni mei suffragatio oris alieni; sed auget, fateor,

For anoþur mon me preised had
Of eny maner of goodnesse,
Wheþer þat hit beo more or lesse;
And, þouh a luytel hit eche my blis,
Blame hit amenuseþ sone, iwis.
In herte I am ay sori,
Whon men me pre(i)sen hertely
In suche þinges as me displese,
In my self a ben non ese,
Or whonne luytel or luyte god
Is mad more, beo þe rod,
Þen þei ben al togeder worþ —
Aftur men trouwe not euen forþ!«

HEretykes so he schent
Þat þei hi*m* hated in heor entent
And þei preched openliche
Þat hit nas no sunne dedliche
Seint Austin for to sle,
For to a wolf lyk was he,
And þat he schulde haue remissiou*n*
Of his sunnes euerichon
Þat him wolde don of dawe
And noþing spare for Godus awe.
Þei setten a wayte ofte, hi*m* to slo,
But þorwh Godus grace he skaped eue*r*mo.

EUe*r*e he hedde mynde on þe pore
And wiþ hem he pa*r*ted euermore
Such as he hedde, gladliche,
In sum tyme þat so muche
Þat þe vessel of seluer and golde
Of holichirche, taken him to holde,
He wolde breke and melte hit smal,
Þe mescheuous to pa*r*te wiþ al.
He nolde neue*r*e buye hous ne toun,
Were þei neue*r*e of so gret renoun;
In so muche þat mennes heritage,
Þat him was laft, as mon of age,
He lafte to heore kinnes men
Oþur to heore children þ*at* liueden þen.
In þe possessiou*n*s of his churche
Hedde he no þouȝt ne wil to worche,
Nouȝt to loue hem ouerwel,
But ȝaf his wit eue*r*idel
Niht and day to holy writ —
Þerwiþ he occupyed his wit.
For to buylde eny newe plas,
Luytel þeron his þouȝt was,
For he wolde nouȝt his wit defoule
Wiþ worldly þinges, bote beo soule
And freo in good þenkynge
And in lessounes redynge.
But forbeode wolde he nouht
Hem þat buylden hedde*n* þouht —
To curious þei schulde not be,
Þat onliche forbede wolde he.

HEm he wolde preise outerlye
Þat hedde*n* desyr forte dye.

846) a st. and? 847) luytel st. liht? 871) Ms. buylde st. buye.

non solum (!), sed vituperatio minuit. contristor autem aliquando laudibus meis, cum ea laudantur in me in quibus mihi ipse displiceo, vel etiam bona minora vel levia pluris existimantur quam existimanda sunt. — 851 Haereticos vir iste sanctus validissime confutabat, ita ut ipsi inter se publice praedicarent (852 Zus.) peccatum non esse interficere Augustinum, quem tamquam lupum occidendum dicebant, et occisoribus omnia sua peccata a Deo dimittenda asserebant. Multas ab iis insidias pertulit, ita ut sibi aliquo pergenti in via insidias ponerent, sed Dei providentia itineris errore seducuntur, ut invenire eum non possent. — 863 Compauperum semper memor erat iisque ex his quae habere poterat liberaliter exhibebat, nam et de vasis dominicis propter pauperes et captivos aliquando jubebat frangi et conflari et indigentibus dispensari. 871 Domum vel agrum sive villam nunquam emere voluit; multas etiam hereditates sibi dimissas respuit eo, quod mortuorum filiis vel propinquis potius ipsa deberi dicebat. 877 In his quoque quae in ecclesia possidebat, intentus amore vel implicatus non erat, sed die ac nocte de scripturis et de rebus divinis cogitabat. 883 Fabricarum quoque novarum nunquam studium habuit, dejurans in iis implicationem sui animi, quem semper liberum habere volebat ab omni molestia corporali, ut libere vacare posset continuae meditationi et assiduae lectioni. Non tamen illa aedificare volentes prohibebat, nisi forte immoderate fieri conspexisset. — 893 Laudabat quoque plurimum illos quibus moriendi desiderium inerat, et super hoc trium episco-

Þenne ensaumples he wolde hem tel
Of þreo bisschops, þat he louede wel:
Of seint Ambrose whon he schulde dye,
Hou þe peple him preyed deuoutelye
Þat he schulde wiþ his preyere
Sumwhat lengþen his lyf here,
And he onswerde wiþ vois ful cleer:
»I haue not liued on þat maner
Þat I am aschomed nou
Forte liue amonges ȝou,
Nouþur to dye I haue no drede:
We han a lord wol quyte vr mede«.
Seint Austin preised muche þis onswere,
Whil þat he was on eorþe here.

ÞE secunde ensaumple was of a bisschope,
A mon þat was of studefast hope,
To whom þe peple gan to seye,
Whon þe gost schulde taken his weye:
»To holichirche þou hast ben good
Boþe in word, dede and mood,
God þerfore, as nouþe leeue we,
Wole þat þou delyuered be«.
Þen he onswerde and seide þus:
»Ȝif þat beo neuer, wel is vs;
And eny tyme ȝif hit schal beo,
Whi not nou? hit wolde lyke me«.

OF þe þridde bisschop he tolde eke:
Whon þat he was wondur seke,
He preyed to God ful hertily
To sende him hele for his merci;
To him apeered a wel feir childe,
Ac spac to him wiþ maners wylde
And seide: »ȝe mouwe suffre no wo,
Ne ȝe wol nouȝt hennes go,
Þerfore wot i neuer nou
What me is best to do wiþ ȝou«.

ÓF wymmen, i telle ȝou in certayn,
Nouȝt his sustur Germayn,
His breþeres douhtres neuer þe mo,
Þat God almihti seruede þo,
He nolde soffre wiþ him to dwelle,
For temptyng of þe deuel of helle;
He seide: þouȝ men hadde no suspecioun
Of his suster or neuew, in feld ne toun,
Ȝit, for þei miht not ben wiþoute
Seruauns, to ben hem aboute,
And beo cause of heore dwellyng
Oþur wymmen schulde beo to hem comyng,
And of hem þenne ful lihtlyche
Men mihte beo stured foliliche
Oþur elles wikked-tonged men
Wolde speke vuel of hem þen.
He wolde neuer him self alon
Speken wiþ no wommon,
But ȝif þer weore gret priuete,
Bi þe wey of charite.

HE was such a benfesour

902) vgl. Ambr. 363 ff. 941) And ist zu tilgen, wenn man nicht ein Anacoluth annehmen will.

porum exempla saepius recitabat: 897 Ambrosius enim, cum in extremis esset et rogaretur ut prolongationem vitae sibi precibus obtineret, respondit: Non sic vixi ut me pudeat inter vos vivere, nec mori timeo, quoniam bonum habemus dominum — quod responsum Augustinus mirabiliter extollebat. 909 Addebat quoque de alio episcopo 910 u. 912 Zus.), cui cum diceretur eum ecclesiae multum necessarium fore et ideo adhuc eum dominus liberaret (engl. dir.), ait: Si nunquam, bene, si aliquando, quare non modo? 921 De aliquo quoque episcopo ajebat (Cyprianum referre,) quod, cum infirmitate gravi laboraret, adhuc sibi sanitatem restitui exorabat; cui juvenis speciosus apparens cum indignatione infremuit et ait: Pati timetis, exire nonvultis, quid faciam vobis? — 931 Feminarum nullam unquam nec etiam germanam sororem aut fratris sui filias, quae Deo pariter serviebant, secum habitare permisit (936 Zus.); dicebat enim, quod, etsi de sorore et nepotibus nulla mali posset oriri suspicio, tamen, quia tales personae sine aliis sibi necessariis esse non possent et ad eas etiam alii adventarent, ex illis possent infirmiores aut humanis tentationibus commoveri aut certe malis hominum suspicionibus infamari. 947 Nunquam cum muliere solus loqui volebat, nisi secretum aliquod interesset. — 951 Consanguineis sic bene-

To his kunrede wiþ honour
Þat þei nedde no gret richesse
Ne to gret neode to more ne lesse.
Ful selde, forsoþe. was his maner
For eny mon to make preyer
Or lettres sende for benefyce —
Such maner doyng he huld a vice;
Of a philosofre he hedde a þouht
Þat to his frendes luytel ȝaf or nouht,
Forte geten him eny name,
Mon to bi holden of gret fame.
Þerfore ofte tyme was his seying:
»Pouste þat comeþ þorwh askyng
Holdeþ a mon oþur while doun,
Þouh he beo of gret renoun«.
Ful selden whon þat he wrot
For eny mon, God hit wot,
His askyng schuld not beo so large
Þat hit schulde bere eny gret charge,
But þorwh his corteis endityng
Men schulde take hede of his preying.

HE hedde leuere þe causes here
Bitwene twei enemys on his manere
Þen bitwene frendes tweyn.
Þis was his skile, as he wolde seyn:
For bitwene enemys he miht
Freoliche knowe bi word and siht
Þe wikkednes of þat on or boþe,
And wheþer to oþur weore more loþe,
And such grace God miht him sende:
Þe ton he mihte make his frende:
Him *þat* he schulde ȝiue fore þe sentence
Bi rihtwysnes, wiþoute reuerence;
Ȝif þei were his frendes boþe two,
Þat ones frendschipe schulde pas hi*m* fro:
Þe sentence aȝeynes whom
He schulde ȝiue and eke þe dom.

HE was preyȝed forte preche
To moni a churche, Godus word to teche,
And so he dude to Godus honour
And torned moni on from heore errour.
Oþurwhyle in his prechinge
He wolde t*ur*ne from his furst biginnynge
And take þenne oþur mateere
Þat *pro*fyted to su*mm*e þat weren þere.
As hit bifel bi a chapman
Þat of þe Manachees secte was þan:
Vppon a day he herde Austin
Preche wondur wel and fyn.
Seint Austin turned his mater fro
And aȝeines þe Manachees p*re*ched þo
And eke aȝeynes heore errour,
As a clerk of alle þe flour.
Þe chapmon þorwh his p*re*ching
Torned al to his teching
And forsok þat ilke lore
Þat he heold wiþ þerbifore.

ÞUlke tyme weren heþen men icome
And hedden taken þe cite of Rome:
Þen alle þe heþene men
Maden asaut vppon þe cristen.
For þat cause Austyn in good fey
Made þe bok »de Ciuitate dei«,

1009) heþen st. Goþen?

fecit, non ut divitias haberent, sed ut aut non aut minus egerent. 955 Raro pro aliquo aut litteris aut verbis intercedere volebat (958 Zus.), recolens quendam philosophum contemplatione famae amicis non multa praestitisse, et saepe dicebat: Plerumque potestas quae petitur premit (966 Zus.). 967 Cum autem id faciebat, sic stylum temperabat, ut onerosus non esset, sed mereretur urbanitate dictaminis exaudiri. 973 Volebat potius inter ignotos quam inter amicos causas audire, dicens, quia inter illos poterat libere iniquum cognoscere et unum ex his amicum esset facturus: pro quo scilicet justitia mediante sententiam daret, ex amicis vero esset unum perditurus: scilicet contra quem proferret sententiam. — 989 A multis ecclesiis invitabatur et ibi verbum domini praedicabat et multos ab errore convertebat. Aliquando a proposito digressionem facere consueverat in praedicatione (et tunc dicebat Deum hoc) ad profectum salutis alicuius (ordinasse), — 997 sicut in quodam Manichaeorum negotiatore patuit, qui in praedicatione quadam Augustini, ubi ipse digressionem faciens contra hunc errorem praedicaverat (1004 Zus.), conversus fuit. — 1009 Eo tempore, dum Gothi (!) Romam cepissent, ydololatrae et infideles christianis plurimum insultabant; propter quod Augustinus librum de civitate Dei composuit, in quo justos in hac vita

In þe whuche is his seying
Þat rihtwys men in þis liuyng
Schul not beo of reputacioun
But raþur euer beo put adoun,
And wikked men wiþ honoure
Schul her beo maistres and bere þe floure.
And þer he speke þ of citees tweyn :
Jerusalem and Babileyn,
And also of heore twey kynges,
And seþþhe among oþur þinges :
Þat of Jerusalem kyng is Crist,
Of Babiloyne þe deuel vntrist ;
Þeose twei citees on heor manȝrs
Geeten hem twey louyers :
Þe deueles citéé loueþ nouht
But him self in dede and þouht
And waxeþ forþ wiþ wylde blood
Til þat he haue forsaken God,
Godus citéé is aboue
And onliche is in Godus loue
And makeþ mon wiþouten wrake
Him self dispise for Godus sake.

IN þe ȝer of vr lord of heuene
Four hundred and eke elleuene
Wandaly þe prouince tok
Of Aufrike — so seiþ þe bok —,
Þei wasted al, as men ful wylde,
And spared nouþ*ur* mon, wo*m*mon ne childe
Ne men of ordre of holichurche :
Such grisly werkes þei gonne worche.

And so þei wenten wiþouten reu*e*rence
To þe citéé of Iponence.
Þer dwelled Austyn a mon ful old,
Þat tribulacion hedde monyfold,
His teres to him weren his bred
Niht and day for þat qued,
Þat he sayȝ so men slayn
And su*m*me to fleo weoren ful fayn
And churches prestes hedde non,
Men fro citees weren awey gon.
Neuerþeles in þat offence
He was cumforted beo a sentence
Of a wys monnes seying
On þis maner in his writyng :
»He may not beo gret of sped
Þat takeþ to muchel hed
Þauh tren and stones falle
And eorþly men dyen, gret and smalle«.

ÞEn his breþeren euerichon
Tofore him he calde anon
And seide : »i haue ipreyed vr lord,
Boþe wiþ þouht and wiþ word,
Þat he schulde of his god wil
Delyu*e*re vs of þis peril
Oþur elles wiþouten offence
Ȝif vs good pacience
Or elles take me þis lyf fro,
Þat i seo not so muche wo«.

GOd grau*n*ted hi*m* þe þridde askyng :
For þe þridde moneþ of þe beseeching

1029) fehlt þat vor loueþ? 1048) þat st. and? 1073) Ms. Sod st. God.

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debere premi, impios autem florere ostendit, 1021 ubi de duplici civitate, scilicet Jerusalem et Babylone et earum regibus agit, quia rex Jerusalem Christus, rex Babylonis dyabolus: 1027 quas duas civitates (ut ibidem dicit) duo amores sibi fabricant (!), quia civitatem dyaboli construxit amor sui (!) crescens usque ad contemtum Dei, civitatem Dei amor Dei crescens usque ad contemtum sui. — 1037 In diebus autem ejus, anno scilicet domini CCCCXL (engl. —XI) Wandali totam Africae provinciam occupaverunt vastantes omnia nec parcentes sexui, ordini vel aetati. Post hoc autem ad Hypponensium civitatem pervenerunt et ipsam manu valida obsederunt. 1047 Sub hac tribulatione Augustinus prae caeteris suae senectutis amarissimam et lugubrem duxit vitam fueruntque sibi lacrymae ejus panes die ac nocte, cum alios videret occisos, alios effugatos, ecclesias sacerdotibus viduatas, civitates cum accolis dissipatas. 1055 Inter tot tamen mala cujusdam sapientis sententia se consolabatur dicentis: Non erit magnus magnum putans quod cadunt ligna vel lapides et moriuntur mortales. 1063 Convocatis autem fratribus dixit iis: Ecce rogavi dominum ut aut nos ab his periculis eruat aut patientiam tribuat aut me de hac vita suscipiat, ne tot calamitates videre compellar. 1073 Et ecce tertium quod petivit obtinuit: et tertio obsidionis

Of þat citéé he fel seek
And of þe feu*er*e to bedde went ek.
He vndurstod wel, certeynly,
Þat dissolued scholde be his bodi.
Þe seuen psalm*us* al on a rowe
He let writen vppon a wowe,
Þat, as he in his beodes lay,
Miht hem sigge eueriday;
He wolde hem seye deuoutliche,
Wepe þ*er*to wel tenderliche,
And, for þat he nolde nouȝt be let
To don as he his herte hedde set,
Ten dayes bifore his dyȝing
Þ*er* moste nomon come in his seoing,
But ȝif his leche were in ilet
Oþur elles a mon þat brouht hi*m* met.

A seek mon to him com
And preyed him for Godus dom
Þat he wolde on hi*m* holde his honde,
Þat his seknes mihte awey fonde,
And þat he wolde hi*m* su*m*what fele,
For, he seide, he schulde so cacche hele.
Austin onswerde on þis manere:
»Whi spekest þou so, my broþur dere?
Trouwest not þou, ȝif i miht do so,
I wolde my self hele and forþ go?«
Þe mon seide: he hedde comaundeme*n*t
In a visioun, verreyment,
»Þat I schulde to ȝou go,
Ȝif i wolde haue hele of my wo«.

Whon Austin sauh his feiþfulnes,
He preyed to God of his godnes
Þat his wille were þat mon to hele.
And so he was sone eueridele.
He heled mony a sek man
And mony a miracle dude he þan.

IN his two and twentiþe bok
De ciuitate dei whose luste lok,
He may fynde miracles tweyn
Þat he telleþ, in certein,
As þei weore anoþur monnes doyng —
But God hem wrouht for his preying.
In his bok þus he sayde:
»At Iponence I wot a mayde
Þat wiþ oyle enoynted hire had:
Þerfore þe deuel made hire mad;
But a prest for hire wepte sore
To God, þat heo schulde not beo lore:
And anon heo dilyu*er*ed was
Of þe fend in þat cas«.
»Also«, he seide, »i knewh a bisschope
Þat preyed to God wiþ good hope
For a ȝong mon, þat he not sawe,
Whom þe deuel heold in awe:
And anon riht, verreyment,
He was saued from þat cu*m*brement«.
Þis tales he tolde þus of his mekenes,
For me schulde not knowe his holynes.

IN þe same bok also we fynde

1081) beodes st. bedde? 1082) he ist versteckt.

mense febribus laborans lecto decubuit. V. 1077 Intelligens autem dissolutionem sui corporis imminere, VII psalmos poenitentiales sibi scribi fecit ipsosque in loco contra parietem positos, lecto decubans, legebat et ubertim ac jugiter lacrymas fundebat, et ut (Deo vacaret liberius et) ejus intentio a nullo impediri posset, ante X dies sui exitus nullum ad se ingredi praecepit, nisi vel cum medicus ingrederetur vel cum sibi refectio portaretur. — 1091 Quidam autem aeger ad eum venit et ut sibi manum imponeret et ab infirmitate curaret, ipsum instanter rogavit. Cui Augustinus respondit: Quid est hoc, fili, quod loqueris? putas, quod, si tale quid facere possem, mihi hoc ipsum non conferrem? Ille autem instabat asserens sibi in visione praeceptum esse ut ad eum accederet et sanitatem reciperet. Videns autem fidem ejus pro ipso oravit et sanitatem recepit. 1109 Energumenos multos curavit et plura alia miracula fecit. 1111 In libro XXII de civ. Dei duo miracula de se tamquam de quodam alio refert dicens: 1118 Hypponensem quandam virginem scio, quae cum se oleo perunxisset, cum pro illa orans presbyter lacrymas suas instillaverat, mox a daemone fuisse sanatam. 1125 In eodem etiam libro sic ait: Scio etiam episcopum semel pro adolescente, quem non vidit, orasse illumque illico daemonio caruisse. Nullum autem dubium videtur, quin de se ipso loquatur, sed humilitatis causa se ipsum noluit nominare. — In eodem quoque libro de civ. Dei sic ait, quod, cum quidam infirmus in-

A good miracle, to haue in mynde:
A seek mon þer was — þe bok telleþ hit —
Þat for his hele schulde ha be kit;
He was adred and hedde gret anyze:
Zif he were kut, þat he schulde dyze;
He wepte þerfore wiþ al his miht
And preyed to God boþe day and niht,
And seint Austin also wiþ him
Preyed to god þat ilke tym,
So longe he preyed to God and bad
Þat wiþouten eny cuttyng hele he had.

WHon þat seint Austines breþ
Bigon to schorten and drawe to deþ,
He tauhte vche mon to haue in mynde,
And for noþing leue hit behynde,
Þat, þauh a mon beo neuer so worþi
In his liuynge here deuoutli,
He schulde euer þenke on þis cas:
Wiþouten schrift and hosel þat he ne pas.
His limes weore hole and sounde,
Riht as he wente on þe grounde,
His siht was cler and his heryng
Euene to his dyzing.
As his breþeren toforen hi*m* stod,
Preying to God wiþ dreri mood,
Tofore hem alle boþe best and most
To God þen he zeld þe gost,
Þe zeer of his age wiþouten wene
Þreo score and sixtene,
And of his bisschophed in feer
Euene þe fourtiþe zer.
He made no testament þan,
For he was Cristes pore man
And hedde noþyng wherof to make —
Al he forsok for Cristes sake.
He passed his wei on þis maner
Þe date of vr lord four hundred zer.

SEint Austin, of wisdom schining briht,
Defensour of soþfastnes and riht
And p*ar*fyt kepere of þe feiþ,
Ouer oþur doctours, as men seiþ,
In wit and connynge, he passeþ alle
Wiþ(oute) comparisun, gret oþur smalle,
He floureþ wiþ ensau*m*ples of ve*r*tuwes in liui*n*g
And wiþ affluence wonderliche in teching.
Þerfore seint Remigious
Of Jerom and oþur doctours glorious
Makeþ mynde, but he concludeþ hit
Þat Austin passeþ alle in cunnynge of wit:
For, þouh seint Jerom þe clerk
Parfourned so gret a werk
Þat six þousend volumes he dude rede
Of Origenes, wiþouten drede,
Seint Austin so moni wrot,
Þat nouzt onliche — God hit wot! —
Nihtes no dayes no mon miht
Alle his bokes write out fulle riht,
Ne, þouh he mihte him gete gret mede,
His bokes alle ouerrede.

1173) Ms. p r o f y t st. p a r f y t. 1176) Ms. wiþ st. wiþoute. 1183) Ms. þorwh st. þouh.

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cidi deberet et de ejus morte ob incisionem plurimum timeretur, et infirmus multis lacrymis Deum exoraret, cum eo et pro eo Augustinus oravit, et sine incisione aliqua integram sanitatem recepit. — 1145 Denique dissolutione corporis appropinquante hoc memoriale docuit: nullum videlicet hominem quantumcunque excellentis meriti sine confessione et eucharistia debere transire. 1153 Ad extremam autem horam veniens membris omnibus sui corporis incolumis, integro adspectu atque auditu, 1161 anno aetatis suae LXXVII (engl. —VI), episcopatus vero XL, 1157 coram positis fratribus et orantibus migravit ad dominum. 1165 Testamentum nullum fecit, quia, unde faceret, pauper Christi non habuit. Floruit (!) circa annos domini CCCC. — 1171 Itaque Augustinus, sapientiae lumen perfulgidum, propugnaculum veritatis et fidei munimentum, omnes ecclesiae doctores tam ingenio quam scientia vicit incomparabiliter, f l o r e n s tam e x e m p l i s v i r t u t u m quam a f f l u e n t i a doctrinarum. 1179 Unde et beatus Remigius Hieronymum et quosdam alios doctores commemorans, sic concludit: Hos omnes Augustinus ingenio et scientia sua vicit, nam licet Hieronymus VI millia v o l u m i n a Originis se legisse fateatur, iste tamen tanta scripsit, ut non solum diebus ac noctibus scribere libros ejus quis non possit, sed nec legere qui-

VOlusian, to whom Austin
Wrot mony a pistel good and fyn,
Seiþ of him, as he wel wist:
»What þing þat seint Austin nist,
Hit nas nouȝt in Godus lawe«.
Þis was þerfore Volusians sawe
In a pistel þat he sent
To seint Austyn, wiþ good entent:
»To þi tweyn luttel bokes,
In whuche may seo wel, whose lokes,
Schynynge wiþ feirnesse of eloquensye,
Mai I not onswere wiþ tonge ne eȝe;
For, certes, whateu*er* a mon mai take of wit
And drawe vp from þe welle of holi writ,
Of þe hit is declared and set
To clerkes wit wiþouten let.
Þerfore i preye þi reuerence,
Soffre me of þi pacience
A luytel to worschipe þi wit,
For alle oþur passeþ hit«.

ÞE same clerk of hi*m* writ in þe bok
Of þe twelue doctours, hose luste to lok,
And seiþ: »seint Austin was a bisschop fleoing
Ou*ur* þe hexte of þe mou*n*tayns wiþ hiȝing,
As an egle, wiþouten drede,
Þat of þe feet of þe mou*n*tayns tok no*n* hede,
But of heuene þe brode space
And þe cyte of þe eorþe in vche place
And þe viroun of þe wattres wondurliche
He schewed to alle men openliche«.

SEint Jerom hedde hi*m* i*n* loue and reuerence:
Þ*at* witnesseþ a pistle, of his sentence
Wherin he wrot on þis manere,
As ȝe schulle nouþe ihere:
»To an holy and blessedest pope Austin
Jerom recomaundeþ him.
Eueri tyme þi blessedhed
Wiþ such worschipe as bisemeþ, bi mi hed,
I honoured tide, tyme and our,
And i loued þat dwelleþ in þe, vr saueour;
But nouþe, ȝif hit mihte beo so,
To þe heep sumwhat we adden þerto,
And fulliche hit to folfulle
Wiþ al vr herte and vr wille,
Þat wiþouten mencioun
Of þi name of renoun
Wiþ wondur gret honour
We mowe not suffre passe an hour«.

IN anoþur pistle eke he seiþ:
»God forbeode hit and good feiþ
Þat I schulde beo so hardi
Of þin holinesse to touche bocus any;

1198) Volusians st. Jeroms, der auch V. 1213 gemeint ist. 1231) Ms. And st. I. 1234) Ms. help st. heep.

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dem occurrat. V. 1193 Volusianus autem, cui Augustinus epistolam scripsit, sic de eo dicit: Legi Dei deest quidquid Augustino contigerit ignorare. 1198 Hieronymus (!) quoque in quadam epistola scribens Augustino ait: Duobus libellis tuis eruditissimis et omni eloquentiae splendore fulgentibus respondere non potui, certe quidquid dici potuit et assumi ingenio et de scripturarum hauriri fontibus, a te positum atque disertum est, sed quaeso reverentiam tuam, parumper patiaris me tuum laudare ingenium. 1213 Hieronymus (!) etiam in libro de XII doctoribus sic de eo scribit: Augustinus episcopus volans per montium cacumina quasi aquila et ea quae sunt in montium radicibus non considerans, multa coelorum spatia terrarumque situs et aquarum circulum claro sermone pronuntiat. 1223 Denique in quanta eum reverentia et dilectione Hieronymus habuit, patet in epistolis quas eidem misit, in quarum una sic dicit: Domino sancto ac beatissimo papae Hieronymus. omni quidem tempore beatitudinem tuam eo quo decet honore veneratus sum et habitantem in te dilexi dominum salvatorem, sed nunc, si fieri potest, cumulo aliquid addimus et plena complemus, ut absque nominis tui mentione ne unam horam quidem praeterire patiamur. 1241 Idem in alia epistola ad eundem: Absit autem ut quidquam de libris beatitudinis tuae attingere audeam, sufficit enim mea probare et aliena non carpere.

Hit soffiseþ to me *pr*oue myn owne doyng
And of oþur mennes entr*e*mete noþing«.

SEint Gregori ek, þe grete clerk,
Comendeþ seint Austines werk
Wiþ al his wit verreylike
In a pistel þat he sent to Aufrike
To Innocent, þat pr*e*fecte was þere,
And seiþ forsoþe on þis manere:
»We beoþ riht glad of ȝor moode,
Þat ȝe to vs senden for goode
For þe exposicio*u*n of Jobs lyf;
But, so mote we euer þryf!
Ȝif þat ȝe coueyte to beo fed
Wiþ dilicious foodus to ȝor hed,
Tac hede of þe werk þon
Of seint Austin, ȝor contre mon,
And to þe compar(i)soun of his whete flour
Secheþ not or bren — hit were errour«.

IN his registre he seiþ also
Of seint Austin þis word wel þro:
Þat wiþ his suster wolde he not dwelle,
»Þerfore he wolde sey ful welle:
Þulke wymmen þat wiþ my suster be
Sustres beo þei nouht to me.
Þe cautel of þis mon so wys
Schulde beo ensau*m*ple to vre auys«.

SEint Ambrose in his preface
Of seint Austin seiþ in þ*at* place:
»Þi mihtinesse we worschupeþ, lord,
Boþe in dede and in word
And of þe stablyng of seint Austin
Þorwh þin owne v*er*tu diuin,
Þat was so wiþ þe holigost
Enspiret — riht wel þou wost —
Þat ouercome miht he not be
Wiþ no falles of vanite;
For wiþ al maner of pite,
Of mekenes and of charite
Þou hi*m* fou*n*dedest on good wyse,
Þat he was to þe auter and sacrifice
And also temple and eke prest —
His doynge to þe was honest«.

ÞE clerk seint Prosper
Seiþ in his þridde bok þer
Þat he made her in his lyf
Of þe lyf contemplatyf,
On þis maner, hose lokeþ hit:
»Seint Austin was a bisschop of scharp wit,
Softe mon in spekynge,
And in seculer lettrure cunnynge,
In holichirche werk and fulle werkere,
And in eu*er*iday disputisou*n*s clere,
And in alle his doynges
Manerliche of alle þinges,
To assoyle questions he was scharp,
To ouercome heretykes wise of carp,
And riht trewe« — as P*r*osper seiþ —
»In exposicion of þe feiþ,
And wondur war in expleyting

1295) Ms. and st. a?

V. 1247 Gregorius quoque in epistola ad Innocentium Africae praefectum de ejus libris sic ait: Quod expositionem sancti Iob vobis transmitti voluistis, vestro studio congaudemus, sed si delicioso cupitis pabulo saginari, beati Augustini compatriotae vestri opuscula legite et ad comparationem illius similaginis nostrum furfurem non quaeretis. 1263 Idem quoque in registro sic ait: Legitur, quod beatus Augustinus nec cum sorore habitare consensit dicens: quae cum sorore mea sunt, sorores meae non sunt. docti ergo viri cautela magna nobis debet esse instructio. 1271 In praefatione quoque Ambrosiana sic legitur: Magnificentiam tuam in mortificatione Augustini adoramus tua (in omnibus) operante virtute, ut nullis promissis blandimentorum fallacium vir tuo ignitus spiritu vinceretur, quia eum ita omni genere pietatis imbueras, ut ipse tibi ara et sacrificium et sacerdos esset et templum. 1287 Beatus igitur Prosper in tertio libro de vita contemplativa sic de eo dicit: Sanctus Augustinus episcopus acer ingenio, suavis eloquio, saecularis literaturae peritus, in ecclesiasticis laboribus operosus, in quotidianis disputationibus clarus, in omni sua actione compositus, in quaestionibus solvendis acutus, in convincendis haereticis circumspectus, in expositione fidei nostrae catholicus, in expla-

Of holy mennes writyng«.
Seint Bernard, God hit wot,
Of seint Austin þus he wrot:
»Austin is beetel strongest to felle,
Heretykes resouns forte quelle».

HIt bifel longtyme after þare
Þat þe heþene folk of Barbare (!)
Occupyed þat ilke londe
And holi places destruyeden wiþ heor honde,
Þer seint Austin buried was;
Þerfore byful þis ilke cas
Þat cristene men token his bodi
And translated hit in to Sardini.

HIt bifel þenne atte last,
Whon two hondred ȝer and XXXti wer past,
In þe ȝer of vr lord bidene
Fyf hondred and eihte tene:
Þer com to þe heryng
Of Ludbrande, þe noble kyng
Of Longobardis, þat distruyed
Was Sardinie. þerfore anuyed
He was. he sende þider þo
Messagers, þat weren þro,
Seint Austins relikes as a drurye
For to bere to Papye.
Þis messagers gret ȝiftus ȝauen
Seint Austines bodi forte hauen,
And forþ wiþ hem þei gonne hit walwe,
Til þei come to þe toun of Janwe.
When þe goode kyng herde of þis,
Aȝeynes þe bodi he wente, iwis,
Wiþ joye, and wiþ reuerence
He hit receyued wiþoute offence.
Vppon þe morwe whon hit was day,
Þei wolde haue lad hit forþ on way.
Þer bifel a wondur cas:
Þei miht not meue hit from þe plas,
Til þe kyng a vow hedde mad
Þat, ȝif he suffrede him þennes be lad,
He wolde riht þere wiþouten blame
Buylde a chirche in his name.
When þe kyng hedde mad þe vou,
Lihtliche inou — i telle hit ȝou —
Þei toke wiþ hem forþ þe bere.
Þe kyng a churche let buylde riht þere.
Vppon þat oþurday wiþ god wil
Þe same miracle of his bodi bifil
In a toun of þe bisschopriche
Of Terdonence, sikerliche,
Þat men callen þere Cassel;
On þe same maner þe kyng riht wel
Let buylde a chirche of seint Austyn,
A wondur noble, feir and fyn;
And þat ilke same toun
Wiþ al þe possessioun
He graunted and ȝaf wiþouten ende,
For þei of him schulde haue sum muynde,
To hem þat in seruise diuyn

1357) Ms. In st. And, wie 1680.

nandis scripturis canonicis cautus. V. 1305 Bernardus quoque sic de eo scribit: Augustinus hic est validissimus malleus haereticorum. — 1309 Post hoc autem, cum barbara gens (!) terram illam occupasset et sancta loca profanaret, fideles corpus Augustini ceperunt et ipsum in Sardiniam transtulerunt. 1317 Transactis autem ab ejus obitu annis CCLXXX (!) circa annos domini DCCXVIII (!) Liprandus devotus Longobardorum rex, audiens Sardiniam (a Saracenis) depopulatam, sollemnes illuc nuntios misit, ut doctoris sancti reliquias Papiam deferrent, 1329 qui magno pretio dato corpus sancti Augustini tulerunt et ipsum usque Januam deportaverunt. 1333 Quod devotus rex audiens, usque ad praedictam civitatem cum magno gaudio eidem obviavit et reverenter excepit. 1337 Cum autem mane vellent corpus deducere, nullo modo de loco moveri potuit, donec rex votum emisit, quod, si se inde duci permitteret, ibidem in suo nomine ecclesiam fabricaret. Cum autem votum fecisset, statim sine difficultate inde deductum est, rex autem quod voverat implevit et ibidem in honorem sancti Augustini ecclesiam construxit. 1349 Idem miraculum die sequenti in quadam villa episcopatus Terdonensis, quae dicitur Cassellae, contigit et eodem modo ibidem in honore sancti Augustini ecclesiam fabricavit (1356 Zus.); insuper villam ipsam cum omnibus suis appendentiis concessit servientibus ecclesiae

In þat chirche seruen seint Austin.
Þe kyng hedde gret þenkynge
Leste he to Papye him schulde not bringe;
Þerfore, to plese þat seint wiþ his miht,
Whereuer þe bodi lay al niht
Þer a churche he let buylde,
Wheþur hit were in toun or felde.
Þus wiþ joye ful goodlye
He brouhte þe bodi to Papye.
And in þe chirche of seint Petre
Worschipfuliche in a fertre
Þe bodi was leid wiþ mylde steuene —
Þat chirche is called »þe guyldene heuene«. — — —

A muleward þer was in þat cuntre,
Þat hedde a gret enfermete
Vppon his leg for þe none,
Hit was so sor: he miht not gone;
But euere he hedde in feld and toun
In seint Austin deuocioun,
Þerfore he preyed him deuouteliche
To ben his help certeynliche.
Seint Austin for his deuociun
Apered to him bi a uisioun
And hondled his leg softe and wel:
And hit was hol þen eueridel.
Whon he awok, he fond hit so —
A wondur glad mon was he þo,
Almihti God and seint Austin
He þonked þenne wiþ herte fyn.

A child þer was wiþ wo bigon:
Wiþ þe seeknesse of þe ston;
Leches putte his frendes in witte
Þat he moste nedes beo kitte.
But þe modur hedde gret drede
Leste þorwh þat cuttynge he schuld be dede;
Þerfore to seint Austin þan
Deuoutliche preyede þat woman,
Wiþ word and wiþ herte mylde,
Þat he schulde helpe and hele hir chylde.
Anon riht þenne þe chyld, iwis,
A gret stone al out dude pis
And was al hol of þat seknes,
And þonked God of his goodnes.

IN an hous of religious,
Þat men callen Almous,
In þe vigile of seint Austin
A monk was rauissched þerin
In spirit and sauh such a cas:
Þat a cloude from heuene slidem doun was,
And seint Austin þeron sittyng
In bisschops cloþing, him þouzte, wel semyng,
And his tweyn ezen verreyliche
To twei sonne bemus weren liche,

Nach 1374 sind 2 Zeilen Raum gelassen für eine Ueberschrift (etwa Miracula). 1384) Ms. auisioun. 1402) Ms. stond st. stone.

Augustini perpetuo possidendam. V. 1363 Quia vero rex viderat sancto complacere ut in suo nomine ecclesia fieret ubicumque mansisset, et timens ne in alio loco quam ubi desiderabat, locum sibi eligeret, in omni loco ubi de nocte cum corpore hospitabatur in honorem ipsius ecclesiam construebat, sicque cum magno gaudio Papiam deducitur et in ecclesia s. Petri, quae coelum aureum dicitur, honorifice collocatur. — —

(Folgen jetzt die Miracula:) 1375 Molendarius quidam in beatum Augustinum specialem devotionem habens cum quandam infirmitatem (quae dicitur phlegma salsum) in tibia pateretur, beatum Augustinum devote in sui adjutorium invocabat. Cui per visum s. Augustinus apparuit et tibiam manu palpans integrae restituit sanitati. Qui excitatus se liberatum invenit et Deo et beato Augustino gratias reddidit. — 1391 Quidam puer cum vitio lapidis premeretur et de consilio medicorum incidi deberet, mater pueri, mortis sibi timens periculum, beatum Augustinum devote in sui filii subsidium invocavit, statimque fusa oratione puer lapidem cum urina emisit et plenam sanitatem recepit (1404 Zus.). — 1405 In monasterio, quod Elemosina dicitur, monachus quidam in vigilia s. Augustini raptus in spiritu vidit nubem (splendidam) coelitus delapsam et super nubem Augustinum sedentem pontificalibus insignitum, cujus oculi quasi duo solis radii totam illam ecclesiam illuminabant et odor inde

Þat al þat churche lihted þo,
A wondur gret swetnesse com hi*m* fro.

SEint Bernard þorwh Godus miht
Was at matins on a niht,
Þer þe legende good and fyn
Was rad of a trete of seint Austin;
Þe while a luytel on slepe he fil,
Þouh hit were not wiþ his wil,
Him þhouȝte he say þat ilke tym
A feir child stondynge beo him,
Of whos mouþ out þer ran
So grete cours of watres þan
Þat hit semed to him wel
Þat hit fulde þe chirche eu*er*idel.
Whon he awok, he wuste wel afyn
Þat þat was seint Austin,
Þat wiþ his goode teching
Fulled holichirche wiþ god lyuyng.

A mon þat louede him hertilike
Coueyted of him to haue a relyke:
Þerfore ful deuoutely
To a monk þat kepte þe bodi
He ȝaf for seint Austines sake,
On of his fingres him forto take,
A gret summe of good money.
Þe monk þenne tok al in god fey,
But he him þouȝt su*m*what on gyle:
And a ded mon*n*es fynger he rayed þ*at* while,
Wrapped hit in a selkene cloþ,
And tok hit þe mon wiþouten oþ,
He seide: hit was of seint Austyn
A fingre and a relyke fyn.
Þe mon hit tok reuerentliche
And worschiped hit deuoutliche,
Wiþ his eȝen and his mouþ,
He hit cussed, as þing selcouþ.
But God tok hede to his feiþ
Þorwh his miht, as þe bok seiþ,
And a ver*re*i fingre of seynt Austin
Him sende of his merci diuin,
And þat oþur anon riht
Was don awey þorwh Godus miht.
Whon he to his cuntreye com, anon
Mony miracles þer weoren don.
Þe fame sprong so brod wiþ hyȝe,
Til hit com to Papye.
Þe monk þat him bygyled hadde
Seide þat men weren waxen al madde,
For he him bigyled on his maner
Wiþ a ded monnes fynger.
But whon þe toumbe was vndon,
Þei founden þat þer lakked on
Of þe fyngres of his honde.
And þenne þei þonked Godus sonde,
And þe abbot of his offyce
Remued þe monk, þat was so nyce,
And punissched him for þat doyng
Of such a fals begyling.

AT Burgoyne in a munster swet,
Þat is icalled Fountanet,
Þer was a monk, god mon and truwe,
Þat men called þo Daun Huwe,

1419) legende st. lessoun? 1476) Ms. þat þat.

nimius exhalabat. — V. 1417 Sanctus quoque Bernardus dum quadam vice in matutinis exsistens aliquantulum obdormivisset et de quodam tractatu Augustini lectiones legerentur, vidit quendam pulcherrimum juvenem ibi stantem, de cujus ore tantus inundantium aquarum impetus exibat, quod totam illam ecclesiam videretur replere. Qui Augustinum esse non dubitavit, qui fonte doctrinae totam ecclesiam irrigavit. — 1433 Quidam s. Augustinum valde diligens monacho custodi corporis s. Augustini pecuniam magnam dedit, ut sibi s. Augustini digitum unum daret; sed ille accepta pecunia digitum cuiusdam mortui sericis involutum sibi tribuit, simulans esse digitum Augustini. Quem ille reverenter accipiens semper devotissime adorabat et ori oculisque apponens crebro pectori adstringebat. 1451 Cuius fidem Deus intuens, digito illo projecto unum digitum s. Augustini tam mirabiliter quam misericorditer sibi dedit. 1457 Qui cum repatriasset et multa ibi miracula fierent, fama usque Papiam delata est. Sed cum praedictus monachus assereret, quod cuiusdam mortui digitus ille esset, sepulchrum aperuerunt et unum deesse de ejus digitis invenerunt. Unde abbas re cognita monachum ab officio deposuit et dire afflixit. — 1473 Apud Burgundiam in monasterio, quod dicitur Fontanetum, erat quidam monachus, Hugo nomine,

To seint Austin he was deuout,
To rede his bokus he was about.
He preied seint Austin deuoutlye
Þat, what tyme þat he schulde dye,
Þat hit scholde falle on his festeday —
Þus hertiliche he dude him pray.
Fiftene dayes tofore þat solempnite
Wiþ brenynge feuere taken was he,
And riht vppon seint Austines eue
Wiþ al his rihtes and good bileue
Vppon þe grounde he was forþ leyde,
Forte dye, as alle men seide.
In þe chirche an old monk sat,
Seyinge his psauter vppon a mat,
And sauh a siht of gret delyt:
A cumpaygnye, cloþed in whit,
Entringe wiþ deuocioun
In to þe churche on a processioun,
Beohynde hem alle þer com a man
Al lyk a bisschop icloþed þan.
Þe monk sumdel aferd was,
But he asked on of hem þe cas,
What þei weren and whodur þei went,
Whi þei come so, to what entent.
And anon riht in þat tym
On of hem onswerde him
Þat seint Austin wiþ his chanouns
Was icomen for þe nones,
To fette þe monkes soule to blis
Þat him tofore hedde serued, iwis.
Þo al þat feire cumpaygnie
Wenten euene to fermerie.
Whon þei a while hedden beo þerin,
Þe soule from þe bodi dude twin
Of þat ilke monk holye
Þat forþ was leid forte dye,
And seint Austin and his cumpaygnye
Þat soule token to glorie
And diliuerde hit from þat enemye
Þat to monkynde haþ euer envye.

VPpon a tyme wiþouten drede
Seint Austin vppon a bok gon rede,
W(h)il þat he liuede, wiþ good entent:
He sauh wher a fend wend
And a gret bok in his nek
Trussed, in þe maner of a sek.
Anon him coniured seint Austyn
To schewe him what was writen þerin.
And he seide: »sunnes, wiþouten doute,
Þat I haue gedered of mennes aboute«.
»Zif þou hast eny þer of myn,
Schewe me anon!« quaþ seint Austyn.
And he him schewed wel a fyn
Þat he hedde forzeten ones a cumplyn.
He bad þe fend him scholde abyde,
Til he coome to him þat tyde.
In to þe chirche he hyed sumwhat

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s. Augustino valde devotus, qui in ejus scriptis miro desiderio pascebatur, quem etiam crebra supplicatione rogaverat ut ipsum ex hac luce migrare non sineret, nisi in die suae sacratissimae sollemnitatis. Ipse igitur XV die ante festum ejusdem sic coepit duris febribus aestuare, ut in vigilia ipsius super humum tamquam moriens poneretur. V. 1489 Et ecce plures decori ac fulgentes viri amicti albis ecclesiam dicti monasterii processionaliter intraverunt, quos sequebatur quidam reverendus pontificalibus insignitus: quidam autem monachus in ecclesia consistens hoc videns, obstupuit et quinam essent vel quo pergerent inquisivit. 1501 Cui unus eorum dixit, quod s. Augustinus esset cum suis canonicis, qui ad devotum suum morientem pergeret, ut ejus animam ad regnum gloriae deportaret. 1507 Post hoc illa reverenda processio ad infirmarium ingreditur; ubi cum aliquamdiu mansisset, sancta illa anima a carne soluta est, quam dulcis amicus et ab hostium insidiis securam reddidit et ad coeli gaudia introduxit. — 1517 Legitur quoque, quod, dum Augustinus in carne viveret et quaedam relegeret, ante se transire vidit daemonem librum humeris bajulantem. Qui ab eo protinus adjuratur ut, quae ibi scripta lateant, sibi pandat. Qui peccata hominum ibidem esse asserit scripta, quae undecumque collegit et in eo reposuit. Moxque ei praecepit ut, si aliquid suorum peccatorum ibi scriptum retineret, sibi legendum continuo manifestet (engl. dir.). Ostenso autem loco nihil Augustinus ibi scriptum reperit nisi quod quadam vice completorium ex oblivione dimisit, 1531 praecipiensque dyabolo ut suum praestolaretur adventum, ecclesiam est ingressus et completorium devote dixit et solitas orationes complens peregit, reversusque

And seide þe cumplin þat he forzat,
And his orisouns euerichon,
As he was wont forte don.
Whon he com to þe fend azeyn,
»Scheuh me þe place« he gon seyn,
»Þer þat i was set in þi boke,
Let me seo, red and loke!«
Þe fend turnde faste, he couþe not fynde,
He wox al wroþ as þe wynde
And seide: »me forþinkeþ i schewed þe
Mi bok, for þou hast bigyled me
And don awey wiþ þi preyere
Þi synne þat was writen here«.
Þe fend vanissched þenne away,
Seynt Austin nomore of him saih.

A wommon dwelled sum men among
Sumtyme, þat dude hire muche wrong,
And þen heo went to seint Austin
To place þer he sat in,
Forte aske counseil of him
What hire weore best do for þat tym.
Heo fond him studying bisiliche,
And heo saluwed him reuerentliche,
But he biheold on hire noþing
Ne onswerd nouht to hire seying.
Þe wommon gan in hire hert caste
Þat þe holy mon was so studefaste
Þat he nolde not in no cas
Biholde a wommon in þe fas;
Þerfore heo neihhed him ner,
Tolde him þe cas of hire daunger.
But he tornd him nouzt to hire
Ne zaf hire non onswere,
And heo þerfore wiþ sori cher
Wente hir hom in heuy maner.
Afturward what more and lesse
On a day seint Austyn wente to messe;
Þis wommon stod þere and herde hit,
And was rauissched in hire spirit
Aftur þe sacringe in verite
Tofore þe hezе trinite:
Þer heo sauh wiþouten dred
Seint Austin, enclyning wiþ his hed,
As bisi as he mihte beo, iwis,
Disputyng of þe grete blis
Of þat blisful trinite —
God zif vs grace þat siht to se! —
A vois to hire seide cler and fyn:
»Whon þou were at seint Austyn,
He was so ifulled of charite,
To dispute of þe blis of þe trinite,
Þat of þe tok he non hede,
Nouþur to counseil no to rede.
Bote go nou to him safliche,
For þou schalt fynde þat mekeliche
He schal þe ziue good counsayle,
Þe beste to don, wiþouten fayle«.
As heo was beden, so dude heo,
And good counseil þen zaf hire he.

1552) a fehlt vor place.

dixit ei ut praedictum locum sibi ostenderet iterum relegendum (engl. dir.). 1541 Qui dum crebro revolveret et tandem locum vacuum reperisset, iratus dixit: Turpiter me decepisti, poenitet me quod librum meum tibi ostendi, quia peccatum tuum orationum tuarum virtute delevisti. Et his dictis confusus evanuit. — 1549 Cum quaedam mulier a quibusdam malitiosis injuriam pateretur, illa ad beatum Augustinum accessit, ut super hoc ejus consilium imploraret. Quae cum ipsum studentem invenisset et eum reverenter salutasset, ille nec ad eam respexit nec quidquam sibi respondit. 1559 Cogitans illa ne forte ob nimiam sanctitatem in faciem mulieris nollet intendere, propius accessit et negotium diligenter exposuit; sed ille nec se ad eam convertit nec responsum aliquod sibi dedit, ideoque illa cum tristitia magna recessit. 1569 Altera autem die, cum Augustinus missam celebraret et dicta mulier interesset, post elevationem corporis rapta in spiritu vidit se positam ante tribunal sanctissimae trinitatis, ubi vidit Augustinum facie inclinata de trinitatis gloria attentissime et sublimissime disputantem (1580 Zus.), 1581 factaque est vox ad eam dicens: Cum ad Augustinum iveris, ille sic de trinitatis gloria attentissime disputabat et ideo, quod ibi fueris, penitus non advertit; sed ad eum secure redeas, quia et eum clementem invenies et consilium salubre reperies. Quod cum fecisset, Augustinus benigne eam audivit et consilium sa-

SUm tyme a mon þer was
Þat bifel such a cas:
Þat rauissched was in his spirit
In to blis wiþ gret dilyt:
Þer he sauh angeles monye
And oþur seintes in gret glorie,
But, for seint Austin he sauh nouht,
He wondrede gretliche in his þouht.
He asked þen on of hem
Wher seint Austin mihte ben.
And he seide: he was an heih,
As a wys clerk and a sleih
Disputyng in diuinite
Of þe heinesse of þe trinite.

ALso sum tyme men of Papye
Weren itake for envye
Of þe marchiun of Malaspyn
And in a prison put strong wiþin;
For couetyse of heore moneye
Þei forbed vppon al weye
Þat men schulde ȝiue hem no drinke,
Nouþour swet ne sour, in hem to sinke.
Þerfore sum*me* dized þer in
And sum*me* dronken heore oune vrin.
Amongus hem was a ȝong felawe
Þat of seint Austin stod gret awe
And worschiped hi*m* hedde ofte tym:
Þ*er*fore he preyed he schulde helpe him.
Þe nexte niht at heiȝ midniht
Austin apeered to him ful riht
And lad him bi þe riht hond
Forþ wiþ him vppon druyȝe lond,
Til he com to þe flod of Grauel —
Þat mony a mon knoweþ riht wel;
Þer Austin dupped a leef of a vyn
In þat flod wel ofte þerin,
Þerwiþ his tonge he moysted þan:
Þerof was he a wel fayn man,
He þouȝte him so at ese, v*er*reyment,
Þat he tok non hede of pyement.

A prouost of a chirche collegial
Loued seint Austin wiþ his herte al.
But at a tyme him tok seknes,
Þat þreo ȝer wiþouten les
He kepte his bed as mon beddered,
Þat mihte not sture out of þe sted.
Tyme of ȝeer com þen, p*ar*de,
Of seint Austines day þe solempnete.
Vppon his euen to euensong
Men rongen þo þreo peles long.
Whon þat he herde þe swete soun,
Wiþ god herte and deuocioun
He dressed him to seye his preyere
To seint Austin wiþ gode chere.
Seint Austin apeered þo to him
Al in whit, þe same tym,
And called him þries bi his name
And seide to him: »her I ame
Þat þou hast cleped so ofte siþe.
Þat i nou seie, to me nou liþe:
Arys vp swiþe, and dwelle not long,
And go to churche and do euensong!«

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lubre donavit. — V. 1593 Fertur quoque, quod, dum quidam vir sanctus in spiritu raptus sanctos in gloria conspexisset et b. Augustinum minime vidisset, quendam de sanctis, ubinam A. esset, percunctatus est. Qui respondit: A. residet in excelsis, ubi disputat de gloria excellentissimae trinitatis. — 1607 Cum quidam Papienses a marchione Malaspinae in carcere detinerentur, ab iis omnis potus penitus est interdictus, ut posset ab iis magna pecunia extorqueri. Unde plerique jam spiritum exhalabant, quidam vero urinam bibebant. 1617 At quidam juvenis inter eos, qui in b. Augustinum magnam devotionem habebat, ipsum in sui adjutorium invocavit. Tunc circa noctis medium s. Augustinus praedicto adolescenti apparuit et quasi manum ejus dextram apprehendens usque ad flumen Graveloni (1626 Zus.) ipsum deduxit ibique cum folio vitis in aqua madefacto sic ejus linguam refrigeravit, ut (qui urinam bibere cupierat) de potu nectaris non curaret. — 1633 Praepositus cuiusdam ecclesiae in b. Augustinum magnam devotionem habens, cum per tres annos gravem infirmitatem incurrisset, ita ut de lecto surgere non valeret, adveniente s o l l e m n i t a t e s. Augustini, cum jam in vigilia ad vesperas pulsaretur, (1643 Zus.) ad rogandum s. Augustinum tota devotione se contulit. 1647 Cui in albis Augustinus apparens, eidem ter citato proprio nomine dixit: Ecce assum totiens a te rogatus, surge cito et celebra mihi

And so he dude anon riht:
And was al hol þorwh Godus miht
And þe preyere of seint Austine,
þat grete clerk is of dyuyne.

A schepherde bitwene*n* his scholdres twein
A gret bocche hedde and a uylein,
þat him dude so muche wo
Þat his mihtes were neih ago.
But to seint Austin he preyed fast
To sende him hele, atte last.
Seint Austin in a uisioun
Apered to him in his deuocioun
And leide his hond vppon þe sore:
And hit was hol for euermore.

ÞAt same mon afturward þo
Lost þe siht of his ẓen two.
To seint Austin his herte he lende
And preyed, his siht him forte sende.
Vppon a day aftur þe meridien
Austin apeered to him þen
And wiped his ẓen wiþ his honde:
And he was hol þorwh Godus sonde.

ABoute niẓene hundred ẓer
And twelue of þe date of vr lord in fer
Þer bifel such a chaunce
þat fourti su*m* of men of Ger*m*ayn in Frau*n*ce
Toward Rome wente wiþ gret dilyte,
Þe holy apostles to visyte:
Su*m*me were crupeles in carres led,
And su*m*me were blynde and harde bisted,
And su*m*me wiþouten staues miẓt not stonde,
And su*m*me hedden lost boþe fot and honde:
Þat passeden ouer hulles monye
Til þei come to þ*at* place, called Carbonarie.
Whon þei weoren come*n* almost þan
To a place, men clepen Can,
Þat is fro Papye but þreo mile,
Þer þei rested a luytel while,
Out of a chirche — þat mani a man
Knoweþ: — of seint Cosme and Damian
Com seynt Austin in bisschopes wede
To þis cu*m*paigni and bad god spede
And asked hem whodur þei scholde.
Þei seiden to Rome þat þei fayn wolde.
Þen he hem bad þat in hiẓe
Þey schulden wende to Papye,
Þ*at* »aftu*r* seint Petres churche wi*þ* mylde steuene
Askeþ, þat men calleþ »þe guyldene heuene!«
Þer schul ẓe fynden þat merci«
He seide, »þat ẓe sechen, sikerli«.

1660) bocche = botch, a swelling of the skin. 1680) Ms. in st. and; sollte es mehr als ein blosser Schreibfehler sein? 1687) þat st. þei? 1701) Ms. þat st. þer?

officium vespertinum. Qui sanus surgens (cunctis stupentibus) ecclesiam intravit et officium devote peregit (1657—8 Zus.). — V. 1659 Cum cuidam pastori saevum ulcus inter scapulas ortum esset, adeo morbus invaluit, ut jam totis esset viribus destitutus. Qui dum ad s. Augustinum preces emitteret, eidem Augustinus in visu apparuit et super locum infirmum manum apponens perfecte eum sanavit. 1669 Idem quoque vir procedente tempore oculorum lumine est privatus. Qui cum s. Augustinum sedulo invocaret, quodam die circa meridiem eidem apparuit et oculos manibus suis tergens pristinam sibi sanitatem restituit. — 1677 Circa annum domini DCCCCXII viri quidam graviter infirmi numero plus quam XL de Germania et Gallia Romam ibant ad limina apostolorum visitanda; quorum quidam scamnis in terra curvi se vehentes, alii cum baculis se sustentantes, alii privati oculis post alios se trahentes, alii contractas manus et pedes habentes pergebant. Qui montes transeuntes ad locum, qui dicitur Carbonaria, pervenerunt. 1689 Cum autem paene ad locum, qui Cana dicitur, advenissent, qui tribus millibus a Papia distat, (1692 Zus.) s. Augustinus pontificalibus indutus, de quadam ecclesia in honore ss. Cosmae et Damiani constructa exiens, eisdem apparuit eosque salutans, quo tenderent requisivit. Qui cum ei quo tenderent respondissent, adjecit: Ite Papiam et de coenobio s. Petri, quod dicitur Coelum Aureum, interrogate et ibi misericordiam habebitis quam optatis.

Þen þei him asked what he hiht.
Þen onswerde he anon riht:
»Mi nome is Austin, wite ȝe wel, men,
Þat sum tyme was bisschop of Iponen«,
And þenne anon from heore eȝe-siht
He vanissched þorwh Godus miht.
Te Papye whon þei were*n* come,
To þe munstre þe wey þei nome,
Anon þei liften heore vois at ones
And cried riht þus for þe nones:
»Seint Austin confessour glorious,
Haue merci nou and help þou vs!«
At þis cri þer comen anon
Monkes and oþur men mony on:
Þer mihte men seo þe traces of bledyng
Of heore veynes streynyng,
From þe churche dore wel a fyn
Til þei come to þe tu*m*be of seynt Austin:
Þere þei weren heled alle, p*ar*de,
Þat no sore on hem men mihte se.
From þat tyme forþ þe grete fame
Encresed of seint Austines name,
Þat muche pepele afturward
Þat seke weoren wenten þiderward,
And of heore seknesse feir and wel
Weren iheled eueridel.
And þer weore laft so mani
Signes of wax, v*er*reyli,
Þat seint Austines chapel
And þe porche þerof eueridel
Weoren so ful, þat no wiht
Nouþur in ne out passe miht.
Neode drof þe monkes to take away
Mony of þe signes, day bi day.

HIt is an old notabilite
Þat þreo þingus þer be
Þat worldliche men disiren here:
Riches, delices, and worschipes in feere.
Þis seint was of so gret p*ar*fecciun
Þat he of þeos þinges hedde abhomina-
ciu*n*.
Þat he dispised so riches,
Þe bok »Soliloquijs« he bereþ witnes;
Þer Resun askeþ him þus:
»Of richesse wheþur þou beo couetous?«
Seint Austin þer onswereþ him
And seiþ: »þis nis not þe furste tym,
For i am now of þritti ȝeer
And seþþhe fourtene ben passed her
Siþen i hedde no coueytyng
But onliche to mete, dri*n*ke and cloþing:
For vppon Ciceronis oune boke
I lernde wel whon I dude loke,
Þat i schulde on none wyse
Of richesse haue no coueytise«.

1746) Ms. he ist zu tilgen.

V. 1705 Qui cum eum de nomine suo interrogassent, ait: Ego sum Augustinus, quondam Hypponensis civitatis episcopus — statimque ab oculis eorum evanuit. Illi autem Papiam pergentes, cum ad dictum monasterium pervenissent, coeperunt omnes voces levare ac unanimiter conclamare: Sancte Augustine, adjuva nos. 1717 Ad quorum clamores cives et monachi (excitati ad tam grande spectaculum) confluebant, et ecce ex nervorum distentione sanguis multus coepit effluere, ita ut ab introitu coenobii usque ad tumbam s. Augustini tota terra sanguine videretur respersa. Cum autem ad sepulcrum s. Augustini venissent, omnes sanitati sunt integrae restituti, acsi nulla in eorum corporibus laesio exstitisset. 1725 Coepit extunc fama s. Augustini crebrescere et multitudo languentium ad ejus tumulum adventare, qui omnes sanitatis beneficia reportantes suae salutis pignora relinquebant, factumque est ut tanta praedictorum pignorum fuerit multitudo, ut inde totum oratorium s. Augustini et porticus plena essent, ita ut eundi et redeundi impedimentum non modicum generarent. Quapropter monachi necessitate compulsi ea inde removeri fecerunt. — 1739 Notandum, quod, cum tria sint quae a mundanis hominibus appetuntur: scilicet divitiae, deliciae et honores, vir iste sanctus tantae perfectionis exstitit, quod ipse divitias contemsit, honores respuit, voluptates abhorruit. 1745 Quod enim divitias contemneret, ipse testatur in libro Soliloquiorum, ubi ratio eum interrogat dicens: Divitias nullas cupis? et respondet Augustinus: Hoc quidem nec nunc primum; nam cum XXX annos agam, XIV fere anni sunt ex quo ista cupere destiti nec aliud in his praeter necessarium victum cogitavi, prorsus unus Ciceronis liber mihi facile persuasit nullo modo

REsun him asked also
In þe same bok þerto:
Wheþer he tok ouht to gret kepe
To eny worldly worschepe.
Þer he onswereþ godliche
And seiþ: »I knowleche outurliche
I haue hem laft for euermo,
Whil niht and day mai come and go«.

LVst also and dilytinge
Of fleschlich likyng or tastinge
He forsok, as þe same bok telleþ vs,
And seiþ and telleþ riht þus:
Resun him askeþ of a wyf:
Wher he hedde lykynge in þat lyf,
Ȝif þat heo weore feir and clene,
Feir-manered, wiþouten wene,
And ȝif þat he wuste sikerliche
Þat heo weore wondur riche,
Nomeliche ȝif he wuste sikerliche his ese,
Þat he schulde soffre no disese.
Austin onswereþ anon riht:
»Þauh þou hire peynted neuer so briht
And rikene as muche goodnesse
As þou const, boþe more and lesse,
I haue icast ouer alle þing
To fleo flescliche doyng«.
Qwaþ Resun þenne: »I aske þe nouht
What to do þou hast cast in þi þouht,
But wheþer wiþ loue oþur wiþ awe
Þyn herte þerto weore ouht idrawe?«
Austin onswerde wiþouten ire:
»In such þing haue I non disyre;
And ȝif hit falle out to my mynde,
Hit is wiþ horrour a(n)d dispisynge«.

REsun him asked: of his dilyt
In mete and drinke hou stod hit.
And he onswerde wiþouten scaþe:
»Of mete, drinke ne of baþe
Nouþur of oþur bodiliche lustus
Aske me nouȝt, as þhouh þou nustes;
I ne aske no more, my lyf to lede,
But onliche on such þinges þat me doþ nede«.
God ȝiue ou grace wiþ herte glade
To preye for him þat þis lyf made.
AMEN.

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esse appetendas divitias. V. 1759 Quod autem honores respuerit, in eodem libro testatur, ubi ratio eum interrogat dicens: Quid honores? et respondet Augustinus: Fateor eos modo ac paene his diebus cupere destiti. 1767 Voluptates quoque et delicias (Grässe: divitias) contemsit et quantum ad concubitum et quantum ad gustum. Quantum ad primum, interrogat eum ratio dicens in eodem libro: Quid uxor? nonne te delectat pulchra, pudica, morigerata, dives, praesertim si certus sis nihil ex ea te molestiae esse passurum? 1779 et respondet Augustinus: Quantumlibet velis eam depingere atque cumulare bonis omnibus, nil mihi tam fugiendum quam concubitum esse decrevi. Cui ratio: Non ego quaero quid decreveris, sed utrum ad hoc alliceris? et respondet Augustinus: Prorsus nihil in hujusmodi quaero, nihil desidero, etiam cum onere, horrore et aspernatione talia recordor. 1793 Quantum ad secundum, interrogat eum ratio dicens: Quid de cibis? et respondet Augustinus: Sive de cibo et potu sive de balneis caeteraque corporis voluptate nihil interroges; tantum ab ea peto quantum in valetudinis spem conferri potest. —

7. Savinian & Savina.

SVm tyme þer was an heþen man
Þat men called Sauyn þan.
Of his furste wyf he gat a childe
And called him Sauyn, god and mylde,
Of his secunde wyf also
A feir douhtur he gat þo
And called hire rihte name
Sauyna, wommon of gode fame.
Sauyn þe ȝonge rad on a boke
On a tyme as he gon loke,
Þis vers, wiþouten mor:
Asperges me domine & mundabor.
What was þerof þe vndurstondyng,
Couþe he not wite for noþing.
In to his chaumbre he wente him þere,
Leide him in askes and in an here,
And seide he hedde leuer dye þen
But he mihte wite what þat was to men.
An angel seide to him þis red:
»Trouble not þi self riht to bi ded,
For riht here in þis place
Of God þou hast ifounden grace;
Whon þou art cristned, wite wel nou,
Þou schalt beo whittore þen is þe snouh,
And þen scha(l)t þou riht wel wite
What is to sei þat þou sauh write«.

Whon þe angel was gon him fro,
Idoles and maumetes he forsok þo
And worschiped hem nomore aftur þat tym.
Þerfore his fader was wroþ wiþ him
And seide: »beter is, wiþouten drede,
Þat þou al one beo dede
For þou vr godus nult not honoure,
Þen alle we dyen in on vre«.
Priueliche fleih he þan
To þe citéé of Tetrasinan.
Whon he com to þe watur of Secan,
Þer preyed he God, as a good man,
Þat cristendom he wolde him sende.
And so hit was, er he þeonne wende.
Þen seide vr lord: »þat þou hast souht,
Þou hast nou founden — leose hit nouht!«
He stiked þer his staf adoun
And seide þen his orisoun —
Toforen alle þat þer weren þat vre
Hit bar leues and eke floure.
So þat for þat miracle þo
A þousund an hundred and eiȝte þerto
Men bileeued in vr lord
And worschuped him wiþ herte and word.
Whon þe emperour Aurelean
Herde of such a maner man,
Þider he sente mony knihtes

19) Ms. And st. an. 25) Ms. schat st. schalt.

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7) Das Orig. s. Leg. Aur. cap. 127: de sanctis Saviniano et Savina. Der Titel im Ms. ist blos Sauina. — 1, V. 1 vgl.: Savinianus et Savina fuerunt filii Savini (viri nobilissimi, sed) pagani, qui de prima uxore Savinianum (!) genuit, de secunda Savinam filiam generavit (et ex nomine suo ambos vocavit). 9 Legens autem Savinianus versum illum: Adsperges me domine etc., quid hoc esset quaerebat, sed intelligere non valebat. 15 Unde intrans in cubiculum in cinere et cilicio prostratus jacebat, dicens se malle mori quam non intelligere sensum verbi. 19 Cui apparens angelus dixit: Noli te usque ad mortem affligere, quoniam invenisti gratiam apud Deum, et cum baptizatus fueris, nive candidior eris et tunc intelliges quod nunc quaeris. 27 Recedente angelo (laetus efficitur et) ydola de caetero venerari contemnens a patre plurimum objurgatur. Cum ergo pater saepius sibi diceret: Melius est ut, qua Deos non adoras, tu solus moriaris, quam nos omnes in morte tua insimul involvamur, — 35 latenter aufugit et ad urbem Trecasinam devenit. Cumque super fluvium Secanae venisset et ut ibi ex eo baptizaretur, dominum exorasset, ibidem baptizatus est, dixitque ei dominus: Nunc invenisti quod tamdiu quaerendo laborasti. Statimque in terra baculum fixit et facta oratione baculus ille coram multis adstantibus frondes et flores produxit, ita quod MCVIII viri domino crediderunt. 51 Imperator autem Aurelianus hoc audiens, milites ad eum capiendum plures direxit, qui eum orantem

Him to take and bringe forþ rihtes.
Whon þei comen to þe watur syde,
Þei fou*n*den him preyinge in þat tyde;
Þei weren aferd him to lette,
But, whon he ros, þei him grette
And seiden: »sire, wite þou p*ar*de,
Þe emp*er*our desyreþ to seo þe.
Go we þerfore to Aurelian!«
And whon þat he was ibrouht þan,
For he nolde not do sacrifise
To heore maumetes on heore gyse,
Fot and hond he let him bynde
And al to-beten bifore and bihynde.
Sauiniam seide þenne anon riht:
»Puyt forþ mo tormens, ȝif þat þou miht!«
Þe emp*er*our comau*n*ded anon þat he
In þe middel of þat citéé
Schulde beo bounde to a piler,
Þat he mihte feor no ner,
And wode and oyle put to him þan
And fuir, to brenne Sauinian.
Whon þe emp*er*our hi*m* sauh in his tur-
ment
Preye to God wiþ good entent,
And þat he was neuer þe wors
For þe fuir, at þat cours
For wonder in þat ilke stounde
He fel doun griuelyng to þe grounde,
And ros vp wod as eny hare
And seide þeose wordus þare:
»Þou wode best, wiþ þi doyng
Suffiseþ not þi deseyuyng
Of mennes soules, so mote þou þriue,
But wiþ wicchecraft vs deceyue«.
Sauiniam seide to him þo:
»Ȝit Þorwh me schullen soulus mo
And þou þi self beo tornd to God,
Þauh þou beo nou ful wilde of mod«.
Þe emp*er*our comau*n*dede in þat stou*n*-
de:
Vppon þe morwe he schulde beo bou*n*de
To a stok and þenne beo schote
Wiþ arwes from hed to fote.
Whon þei schoten, his bodi to peire,
Þe arwes hengen in þe eire
On his luft syde and his riht arm,
But he him self hedde non harm.
Þe emp*er*our ful wroþ hym leete,
Anoþur day bad men him schete
And seide: »wher is þi God? þou
Let him saue þe from þeos arwes nou«.
On of þat same arwes wiþouten lyȝe
Hutte þe emp*er*our in þe eȝe.
And for he hedde lost his eȝe-siht,
He comau*n*dede hi*m* to p*ri*sun anon riht,
And he bad also wiþ sorwe
Þei schulde gurde of his hed amorwe.
Sauinian preied God in þat cas
Þat he moste come to þat plas
Þer he was c*ri*stned for Godus sake:
Anon his veteres al to-brake,
And among þe knihtes eu*er*ichon

86) þou fehlt? 97) Ms. luft st. left. 101) þou aus nou corrig.

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invenientes ad ipsum accedere timuerunt, (imperator autem plures prioribus misit, qui venientes cum eo orante pariter oraverunt) surgentesque (!) dixerunt: Imperator desiderat te videre (61 Zus.). 62 Qui cum venisset et nollet sacrificare, manus ejus et pedes fecit ligari et vectibus ferreis caedi. Cui Savinianus: Adauge tormenta, si potes. 69 Tunc jussit eum in media civitate ligari super scamnum (72 Zus.) et suppositis lignis, oleo et igne incendio concremari. Rex autem intuens vidit eum in media flamma stantem pariter et orantem. Stupefactus in suam faciem cecidit et surgens ei dixit: 83 Fera mala, non tibi sufficiunt animae quas decepisti, nisi et nos per magicam artem decipere moliaris. 87 Cui Savinianus: Adhuc multae animae et tu ipse per me sunt domino crediturae (90 Zus.). 91 (Cum autem imperator ex hoc nomen Dei blasphemasset), in crastinum jussit eum ad stipitem ligari et sagittari; sagittae autem a dextris et a sinistris in aëre suspendebantur nec aliqua eum laesit. 99 Altera die imperator ad eum veniens dixit ei: Et ubi est Deus tuus? veniat nunc et de sagittis istis te liberet. Statimque una de illis sagittis (exsiliens) regem in oculo percussit et penitus excaecavit. Unde iratus jussit eum in carcere recipi et in crastino decollari. 109 Savinianus autem orans ut ad locum ubi baptizatus fuerat transferretur, confractis catenis (et apertis ostiis) per medios milites transiens illuc venit; quod

To þat flod he wente anon.
Þe emperour herde of þis cast
And bad men schulde pursuwe him fast,
His hed þer of to smyte —
For þat was his most delyte.
Whon Sauinian sauh ful riht
Þat þer suwed him mony a kniht,
Vppon þe watur he wente anon,
As þeih he on eorþe hedde igon,
Til þat he com to þat same plas
Þer þat he icristened was.
Þe knihtes waded in ful fast
And come to him atte last;
Þei weren aferd him forte smite,
He bad hem not spare for no despite,
»And whon þat ze haue so idon,
Takeþ my blod wiþ ou anon
And to þe emperour ful riht
Bereþ hit, þat he mowe haue his siht,
Þat he mowe knowe euer afturward
Godus vertue, þat is vr lord!«
Whon his hed was of ismite,
In his ounc hondes he tok hite
And þorwh Godus grete graas
Bar hit nine and fourti paas.
Þe emperour afturward wiþ hize
Wiþ þat blod enoynte(d) his eze:
And anon riht wiþouten more
He sauh as wel as dude bifore,
And þen he seide wiþ milde mood:
»Forsoþe, cristen mennes God is good!«

A wommon þat blynd hedde iben iwis
Fourti winter, herd of þis
And let men to þat place hire bere,
And þer heo made hire preyere:
And þorwh þe grace of God almiht
And of his seynt heo hedde hire siht.
Þis seint was sent þus to glorie
Þe niþe kalende of Februarie (!).
But his owne susteer
Dized anoþur tyme of þe zer.
Of hire now schal i tel,
And ze wollen lusten me wel.

SAuina was heþene zit
And in idoles hedde gret dilyt,
And preyzede for hir broþur to hem fast.
Heo wepte also. but atte last,
In hire slep as heo was leyd,
An aungel com and to hire seid:
»Sauina, wep þou no more!
Saue þi self, beo not forlore,
And forsak al þyn hauyng:
And þou schalt fynde þi broþur, dwellyng
In þe moste worschupe iwis
Þat may beo, in joye and blis«.
Whon heo awok of hire slepyng,
Heo asked hire felawe: »sauz þou eny þing?«

140) Ms. enoynte st. enoynted. 142) dude = dude he.

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audiens imperator jussit eum illuc insequi et capite truncari (118 Zus.). 119 Videns autem Savinianus milites insequentes, super aquam velut supra petram ambulavit, quousque ad locum sui baptismi pervenit. 125 Cum igitur milites transvadassent et cum percutere formidarent, dicit illis: Securi me percutite et de sanguine meo ad imperatorem deferte, ut lumen recipiat et Dei virtutem agnoscat. 135 Percussus igitur caput suum levavit et passibus XLIX illud portavit. 139 At imperator, cum de ejus sanguine oculum tetigisset, continuo sanatus est, dicens: Vere bonus et magnus est Deus christianorum. 145 Quod audiens quaedam quae annis XL lumen amiserat, ad locum portari se fecit et facta oratione protinus lumen accepit. 151 Passus est autem circa annos domini CCLXXIX cal. Februarii (!) — 153 (Sed hoc ideo inseritur, ut hystoriae sororis suae, cuius festum praecipue hic recolitur, haec quoque hystoria conjungatur).

2) V. 157 Cum ejus soror igitur Savina fratrem suum quotitie fleret et pro eo ydolis supplicaret, tandem sibi dormienti apparuit angelus dicens: Savina, noli flere (164 Zus.), sed quaecumque habes derelinque et invenies fratrem tuum in honore maximo constitutum. 169 Quae evigilans collactaneae suae dixit: Amica mea, aliquidne sensisti? Et illa: Etiam, domina; nam vidi hominem tecum loquentem, sed nescio qui-

»Ȝe, heo seide, my deore ladi,
I saih a mon speke wiþ þe, verreyli,
But what he seide, wot i nouht,
Þerfore þeron haue I no þouht«.
Sauyna seide: »loke þou hit not oute«.
»Nay, dame, quaþ heo, wiþoute doute,
Whateuer þou wolt, do þi wille,
So þou þi self nouþur sle ne spille«.
Vppon þe morwe whon hit was day,
Boþe two þei wenten heore way.
Hire fadur hir souhte in eueri plas —
No mon couþe wite wher þat heo was.
His hondus þen heold he vp to heuene
And seide þeos wordus wiþ mylde steuene:
»Ȝif þou beo God of heuene, as men letes,
Lord of al: brek my maumetes
Þat miht not saue my children twein —
Hem to truste is not but veyn«.
Vr lord sende a þondur anon
And brac his idoles euerichon.
Alle þulke þat seȝen and þere stood
Euer aftur leeued in God.
Sauina com þenne to Rome,
Eusebie þe pope ȝaf hire cristendome;
Twey blynde heo heled þoruȝ Godus sonde
And tweyne þat weren croked, fot and honde.
Vppon a niht in hire slepyng
An angel com tó hire, seyȝing:
»Sauina, hou hast þow
Forsaken þi richesse, now
Þou art ifed her wiþ delice? —
Beo þou not þerof to nice.
Aris vp þerfore out of þis plas
And go to þe citéé of Thretas —
Loke þou beo not longe beohynde —
Þer þi broþur þou schalt fynde«.
Heo seyde to hire maiden þo:
»Hennes forsoþe we moste go«.
»A, ladi! heo seide, whodur wol ȝe?
Alle men here louen wel þe,
And þou wolt go on pilgrimage,
To dye, or þou come to ful age?«
Heo onswerd: »God al vr weye,
What þat vs nedeþ, wol purueye«.
Heo tok wiþ hire barli-bred þen,
Til þat heo com to þe cite of Rauen,
To a riche monnes hous in þat stede,
Whos douhtur was neih dede —
For hire hir frendes maden serwe.
Þer heo asked hire herborwe
Of a seruaunt of þat hous,
Þat hire onswerde sone þus:
»Hou mihte ȝe beo herborwed her,
Seþþhe my maistresse makeþ such cher
And al oþur beoþ wiþ del bistedde,
For hir douhtur is neih ded a bedde?
Sauina onswerde wiþouten more:
»Heo ne schal not dyȝe þerfore«.
In to þat hous þen heo wonde
And tok þe child vp bi þe honde

185) letes v. let = to pretend, vgl. Gen. u. Exod. 2168 (ags. laétan to pretend). 229) wonde, so Gen. u. Exod. 4136. 3782, v. winden.

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dem quid dicentem. Non me, inquit, accusabis? Et illa: Absit, domina; quaecunque vis, facias, tantum non te occidas. 179 Sicque in crastino ambae recesserunt. Cum ergo pater diu fecisset eam inquiri et non invenisset, elevatis ad coelum manibus ait: Si tu es Deus potens in coelo, ydola mea comminue, quae natos meos salvare non potuerunt. Tunc dominus intonans omnia comminuit et confregit, quod multi videntes crediderunt. 193 Verum beata Savina Romam veniens ab Eusebio papa baptizatur et duos caecos duosque contractos sanans (V annis ibi permansit). 197 Cui dormienti apparens angelus dixit: Savina, quid est quod facis, ut tuas divitias deserens nunc igitur in deliciis hic epuleris? surge et vade in Trecas civitatem, ut fratrem tuum ibidem invenias (205 Zus.). 207 Dixit ergo famulae suae: Non oportet nos hic amplius habitare. Et illa: Domina, quo vis ire? ecce omnes valde te diligunt, et tu peregre mori cupis? Et illa: Deus nobis providebit. 215 Et accipiens panem hordeaceum, in urbem Ravennam devenit, veniensque ad domum cuiusdam divitis, cuius filia quasi mortua plangebatur, se ibidem a famula hospitio recipi postulabat. Quae ait: Domina mea, quomodo hic hospitari vales, cum filia dominae meae moriatur et omnes se graviter affligant? Non propter me, inquit, morietur. 229 Intrans igitur domum, manum puellae apprehendit et sanam ipsam erexit (232

And made hire hol of hire seknesse —
þerof made joye boþe more and lesse.
Þe goode mon of þe hous and his wyf
Wolden han wiþholden hire as heore lyf,
But þerto wolde heo nouȝt assent,
But went hire wei wiþ good entent.
Whon heo com to a plas
Þat nas bote a myle from Tretas,
Heo seide to hire maiden þere:
A luytel þat heo wolde reste here.
Out of þat citéé a noble man
Com to hem tweyne þan,
Lycen icalled was he,
And he hem asked: »whennes beo ȝe?«
Sauina seide: »sire, parde,
I am riht of þis cuntre«.
Lycen seide: »whi gabbest þou?
Þi tonge scheweþ þe for a pilgrim nou«.
Sauina seide þenne to him:
»Forsoþe, sire, I am a pilgrim,
And seche my broþur Sauinian
Þat was ilost long tyme agan«.
Lycen seide þan: »in certayn,
He þat þou sechest was islayn.
Hit neodeþ not to þe forte scof:
For Cristes loue his hed is of,
His bodi, as i þe sey, iwis,
In Godus place iburied is«.
Prostrat heo fel þen to grounde
And preyed to God þus in þat stounde:
»Lord, on God in Trinite,
Suffre þou nou me no more
Beo fortrauayled wiþ weyes sore,
Ne my bodi awei to pas,
Ȝif þi wille beo, out of þis plas!
To þe also, lord, i comende
Mi damysele for to defende,
Þat wiþ me þus hiderto
Haþ isoffred pyne and wo.
And my broþur, þat wiþouten lye
I wende to haue seyȝen here wiþ eȝe,
In þi kyngdom mak me him seo,
Lord, þauh i vnworþi beo!«
Þis orisoun whon heo hedde ised,
Anon riht þo heo was ded.
Whon hir seruaunt þerof was war,
Heo wepte and hedde muche car,
For heo nedde nouȝt, sikerly,
To burie wiþ þenne þe bodi.
Þe forseid mon þenne parde
Sende a criour þorwh þe cite,
Þat alle men schulde come to him,
To burie a wommon, a pilgrim.
And so þei duden soþliche
And burieden þe bodi worschipefuliche. —
Þe dai, þat þe feste is of seint Sauin & Sauina,
Is þe festeday of seint Sabina,
Þat was a wyf of gret miht
To Valentinian þe kniht,
Þat, for heo nolde not do sacrifise
On þe heþen mennes wyse,
Was imartred and don to ded,
For þei smiten of hire hed.

Zus.), et cum vellent eam retinere, nullatenus acquievit. 236 Cum ergo juxta Trecas ad milliare venisset, dixit famulae suae ut paulum repausarent. 241 Et ecce vir quidam nobilis Licerius de civitate veniens dixit ei: Unde estis? Cui Savina: Hinc sum de ista civitate. Et ille: Cur mentiris, cum loquela indicat te esse peregrinam? Et illa: Domine, vere peregrina sum et fratrem meum Savinianum diu perditum requiro. Cui ait: Vir ille quem quaeris ante paululum pro Christo decollatus est (255 Zus.) et in tali (!) loco sepultus. 259 Tunc se prosternens in oratione ait: Domine, (qui me semper in castitate servasti,) non permittas me amplius duris itineribus fatigari aut corpus meum de loco isto ulterius moveri! commendo tibi famulam meam, quae propter me tanta sustinuit, fratremque meum, quem hic videre non potui, fac ut in regno tuo videre merear. 274 Finita autem oratione migravit ad dominum. Quod videns ejus famula coepit flere, quia ad sepeliendum necessaria non habebat. 280 Praedictus autem vir praeconem per civitatem misit, ut homines ad sepeliendum mulierem peregrinam venirent. Qui venientes honorifice eam sepelierunt. — 286 Hac quoque die fit festum sanctae Sabinae, quae fuit uxor Valentini militis, quae, cum nollet sacrificare, (sub Adriano imperatore) decollata est.

II.

Einzellegenden.

1. Kindheit Jesu.

a) aus Ms. Harl. 3954, fol. 70 (14. Jhdt.).

Hic incipit *in*fancia saluatoris.

LOrd god i*n* t*ri*nite,
Þ*ou* boutyst ma*n* on rode dere:
Þ*ou* send he*m* grace, wel to the,
Þ*at* lystyn me w^{t} mylde chere,
For þ^{e} loue of Mary fre
Þ*at* helpyth vs w^{t} here prezere!
Ȝyf þ*at* ȝe wyllyn herkyn to me,
A gret solace ȝe may here:
Of hym þ*at* is most of vertu
A fayir tale I wyl ȝou telle,
Ryth of þ^{e} chyldhod of Jhesu,
Ȝyf þ*at* ȝe wyllyn a stounde duelle.

Qwan Jhesu was of Mary born —
Blyssyd mote þ*at* tyme be! —
Thre kynges komyn hym beforn
And dedyn hym homage & feute.
Heroudes w^{t} enuye had suorn
Þat Jhesu ded xuld be.
Mary wold not here chyld were lorn:
Out of þ*at* lond she gan fle,
Out of þ*at* lond w^{t} myth & mayn,
Fro kyth þer men here ne knewe;
She bad a man þ*at* he xuld sayn
Þ*at* she kom þer qwan þ*at* he sewe.

Forth went Mary w^{t} Jhesu,
And Jochep folwyd on a rowe;
Þe iewys folwyd after anone,
& þan þ*at* corn men shar & mowe.
& þan forþer our lady gan gon
Be vnkout weyis þ*at* she ne knewe:
She sey lyonys, lebbardes, many on,
& þan began here sorwyn newe.
Mary seyd: »þis bestes xullyn vs slon.
Alas, þ^{e} day waxit so dym!«
Jhesu blyssyd þ^{o} bestes Ichon:
More & lesse he loutyd to hym.
For merthe of lebbardes þ*at* she sey
Mary blyssyd here sone anone,
She dred no best in þ^{e} wey,
She seyde: here kar was al gon.

Forþermore, I ȝou say,
Our lady went be cuntres wylde.
Barabas wonyd in þ*at* way,

Das Ms. schreibt w^{t} für w*yth* oder w*yt* (t steht häufig st. th), þ^{t} für þ*at*, þ^{s} für þ*is*, stets þ^{u} und meist ȝ^{u} für þ*ou*, ȝ*ou* (ȝou 41), qþ für qw*a*þ, qn für qw*an*, Jhū für Jh*es*u (vgl. die Reime Jhū vertu 563, Jhū blu 595, Jhū prow 663, doch scheint es V. 25 in Jhesum aufzulösen); öfter sind Vocale obengeschrieben, ohne Abkürzung zu bezeichnen, so bei þ^{e}, þ^{i}, þ^{o}, ebenso zuweilen s, wie in was, a^{s}, hy^{s}. — V. 1—192 s. ebenso (aber mit vielfach verderbtem Texte) die 2. Version V. 1—210. 6) Ms. *praezere*. 21) Ms. out of þ^{t} w^{t} myth lond; lond ist nach þat umzustellen. 27) Ms. anon̄, so öfter; der Strich über n kann hier nur e bezeichnen sollen, wie in don̄, gon̄ 520 u. ö., fon̄ 258, hom̄ 380 (home 435), mon̄ 506, non̄ 584, son̄ 621, cucrychon̄ 260; wol auch in pleyn̄ 359 und dronkyn̄ 100, takyn̄ 545; in anon̄ 101. 254. 378 u. ö. ist n st. n verschrieben, wie öfter; in an̄ō bezeichnet der Strich *n*. 36) he plur., wie 86.

He was a thef i*n* wode & felde;
He askyd o*ur* lady be here lay:
»Qwat beryst þ*ou*?« she seyd: »a chylde«.
Jhe*s*u preyd, þ*er* he lay.
Dysmas preyd h*ys* fad*er* to be*n* mylde.
Barabas seyd: »þ*at* may not be.
Sekerly, w*t*outy*n* nay,
Ȝe xul be robbyd alle III,
Or þ*at* ȝe pace þis Iche way«.

He tok Mary al in hey,
He held here stylle be þ^e^ lappe.
Þan gan Dysmas for to cry:
»My leue fad*er*, let hem schappe!
Me were leu*er* for to dey
Þa*n* here mystyd euyl happe«.
Hys fad*er* let he*m* gon sekerly,
Þe sone h*ys* hande*s* gyn to clappe.
Þan seyd suete Mary:
»My leue sone, qwyt hy*m* þis!«
»Mod*er*, w*t* me he xal dey
And kome w*t* me i*n* to my blys«.

Forþ*er*more o*ur* lady went,
Toward Egypt she tok þ^e^ gate.
Here for to resty*n* she had talent:
Hete of þ^e^ su*n*ne mad here to suate.
Joshep i*n* armys he her hent,
For wel he vnd*er*stod here state,
He tok here dou*n* w*t* good entent
Of þ^e^ asse þ*at* she on sate,
Vnd*er* a tre, þ*at* was ful hey,
W*t* fayre flourys he made here sete.
Mary seyde: he were ful sly
Þ*at* of þ*is* freyt now myth gete.

Qw*a*n Mary had mad here mone,
Hyre sone wyst al here wyl,
Of þ^e^ froyt wol good wone
He here ȝaf, & þ*at* was scylle:
Jhe*s*u spak to þ^e^ tre þanne:
»Þ*ou* loute adou*n* my mod*er* tyl,
Tyl she & Josep bo þ^e^ han ta*n*ne
Of þ^e^ frut ryth al here wyl«.
Onto here fot þ^e^ tre gan folde,
Tyl he hadde taky*n* þ*at* he*m* tyth.
Qw*a*n he taky*n* hadde þ*at* he wolde,
As it was it stod vp ryth.

And þan seyd o*ur* suete lady:
»Certe*s*, me thrystyt wond*er* sore«.
»Certe*s*«, seyt Josep, »so do I,
And o*ur* asse ȝet mekyl more.
Al þis lond it is so dry,
For lak of wat*er* is al my kare«.
Jhe*s*u spak to þ^e^ tre on hey
And bad it wyssyn wat*er* þare.
Of þ^e^ tre þ*er* gan spryng
Wellys fele & wat*er* at wyl,
Wyn & wat*er* it gan fort bryng.
Þ*er*of he dronkyne al here fyl.

Mary blyssyd here sone anone
& thankyd hy*m* þ*at* was so fre.
Jhe*s*u seyd to þ^e^ tre son:
»In pa*r*adys þ*ou* xalt be«.
In to pa*r*adys it was browt
To Elyȝe & Ennok hys fere.
Jhe*s*u, þ*at* al þ^is^ werd hat wrout,
Þ*at* tyme was old but o ȝere.

W*t* an old ma*n* þei gu*n* mete,
And of þ^e^ weyȝe askyd resou*n*.
He seyd: »to Egypt ȝe ha ȝete
XXX dayis jurne to þ^e^ tou*n*».
Þan gan Mary to wepe,
For werynesse she sat dou*n*.
»Mod*er*«, qw*a*þ Jhe*s*u, »wylt þ*ou* lete?
Lo here þ^e^ wallys of þ^e^ tou*n*!«
It is so fayir a rych cete.
Lo how short he made here way.
»Sone«, she seyd, »blyssyd þ*ou* be,
As lord þ*at* al myth*t*es may!«

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87 u ö.; he (hee) ist neben þei (they) gleich häufig gebraucht. 44) Ms. athef, a ist meist mit d. Sbst. verschmolzen. 48) Ms. h^{9} = hys, wie 60. 124. 355. 568; 9 ist sonst Abbrev. für *us*, doch kommt ausgeschrieben nur hys vor wie 121. 128. 152. 163. 314. 358. 83) Ms. taⁿe = tane, taken. 107) werd = world. 112) Ms. Jurue.

Qwan Jhesu & hys moder fre
In to Egypt weryn browt,
Freudes was lord of þat cete.
Alle hys goddes of gold were wrout;
Þe puple fro fer þeder gun te,
Þo maumentes for goddes þei sout.
Qwyl Jhesu duellyd in þat kuntre,
Alle hys goddes felle to nowt.

SO it befel vpon a day
A lytyl beforn þe none:
Chyldryn of þe cete madyn a play,
As he were wone to done.
Jhesu here play gan to say,
And here play was endyd sone:
Judas seyd wellaway,
He made a karful mone.
Anone Judas gan to deyȝe,
A lytyl fote myth he not go.
Judas seyd: »þou xalt abyȝe,
Jhesu, for þou dedyst soo«.

Chyldre in to þe tounn ranne
For dred of Judas sake,
Onto sere Lyne, here aldermannne,
Pleynt on Jhesu for to make,
He seyd: Judas ded was þan
For þe pleȝyng be þe lake.
Alle þe Juwys Jhesu gun ban,
On hym þei thout to take warke.
Alle þe Juwys tokyn hem to rede
Qwat det Jhesu xuld endure;
Summe seyde he xuld be stonyd
For hys fals lythyr kure.

Mary & Josep were ful woo
For Jhesu þat was hem dere;
Qwan þe Juwys thoutyn hym to slo,
Þan chaungyd al here chere.
To þe water Mary gan go:
»Leue sone, qwat dost þou here?«
»Moder, I make dannmys II,
To stoppyn water here, myth þou lere«.
She seyde: »sone, me lyst not play,
In tounne I herde sueche a kry:
But Judas ryse & go hys way,
Þou xald deyȝe wt gret enuy».

»Moder«, he seyde, »I do þi wylle,
Judas xal I makyn hol here.
And ȝet hym xal lykynt ful ylle
Þat he of lyue now ne were:
Moder, for soþe I tellyt þe,
Þis tretour is ful of fellonyȝe,
Onto þe Juwys he xal selle me,
Amonng my fomen for to deyȝe«.
Jhesu ȝede þat body tylle
And tok hym vp be þe ere:
»Judas, qwy lyst þou so stylle?
My moder wold þat þou rese were«.

Sere Lyne & þe maystrys alle
And sere Kayfas, þat was here fere,
On Mary & Josep gun to kalle
And seydyn to hem on þis manere:
»We han thout þat ȝe xal alle
For ȝoure sone þat wyl not lere
Euer in kare & wo to walle —
Betre ȝou were to lyn on bere.
Ȝyf he wold lere, ȝet myth he the,
And wysely to wysdam drawe,
On lytyl tyme he myth be
Prince & kepere of our lawe«.

To þe scole þei hym ledde.
Cayfas kam hym aȝen,
A bok beforn hym he spredde
& bad he xuld leryn wt wen,
He bad hym seyn A. b. c.,
For be mowt he wold hym teche.

129ff.) Vgl. Version b, 149 ff. 131 ff.) Der Text ist fehlerhaft, der Tod des Judas ist nicht motivirt; die Worte 139—140 waren im Orig. wohl die Worte Jesu. 148) Ms. warke = wrake, vgl. sporng 620 st. sprong. 151) Das Reimwort fehlt, der Schreiber hat das nördl. dede st. dethe eliminirt. 167) lykynt = lykyn it, wie tellyt 169. 169—172 gehören, wie die Reime zeigen, ans Ende der Strophe, sie sind vom Schreiber versetzt. 167 hym st. ȝou? s. Vers. b, 187. 171) Ms. stets on to. 193—328) hier gehen die 2 Versionen ganz auseinander, vgl. b, 211—265. Der ganze Abschnitt 193—328 findet

»Now«, q*wa*þ Jh*es*u, »I may wel se
Þ*at* þ*ou* art wrot & egre of speche.
Now qwy is a beforn þ^{e} .b?
Tel me now, I þ^{e} beseche!
And ellys I xal telle þ^{e},
Wreth þ^{e} not to werke wretche!«

Cayfas þan w^{t} word*es* Ille
Seyd to Jh*es*u anon*e* ryth:
»Jh*es*u, þ*ou* hast a wond*er* welle,
I rede þ*ou* lere w^{t} al þ*in* myth;
And but þ*ou* wylt holde þ^{e} stylle,
To hard bety*n*g þ*ou* xalt be dyth«.
Jh*es*u seyde: »it were no scylle,
I kam not hyd*er* for to fyth«.

»Ȝet«, q*wa*þ Jh*es*u,« of my*n* askyng*e*
Þ*ou* me ȝeuyst no*n* answere.
I am ful eld, þow I be ȝyng,
Þ*er*fore I kan þ^{e} ryth wel lere.
W^{t} þ^{e} I sey w^{t}outyn lecyng:
A is lett*er* w^{t}outyn pere,
A is III & but o thyng,
III p*ar*tys he hat knyth i*n* fere.

But a begy*nn*yt þ^{e} letterrure,
For a is lyk to þ^{e} t*ri*nite:
III p*ar*tys he hat of o mesure,
And alle III a may wel be.
I wyl þ^{e} lere, ȝyf þ*ou* wylt dure:
A is lyk to þ^{e} deyte:
Þ^{e} deyte is, þ*ou* myth be sure,
III p*er*son*ys* & on i*n* mageste,
Eu*er*more her*eafter* he xully*n* endure
Indep*ar*table alle III.
Now myth þ*ou* lere, tak god kure,
A is most of dygnyte«.

Cayfas seyd i*n* þ*at* stonde:
»Q*wa*t art þ*ou*, letterure for to lere?
Be Moyses lawe we han fou(n)de
Þ*is* clergye þ*at* þ*ou* seyst here.
Þ*ou* seyst in Ilke a grou*n*de
Þ*at* þ*ou* art eld & ȝyng i*n* fere;
þ^{i} sawys sotly be not sou*n*de,
Þ*er*fore þ*ou* art to me not dere.

Spek no more, I þ^{e} say,
But ȝyf þ^{e} holy to þ^{i} lore:
And þ*ou* myth ben al wey
Ryth fully wys for eu*er*more.
And wol ȝong þ*at* wyt is kore,
It is medlyd w^{t} folye,
And þ*at* me greuyt suythe sore,
It katchys me to felonye.

Of Moyses o*ur* lawys we hadde,
And o*þer* lawys þ*ou* wylt vs teche?
Of þ^{i} sawe, sone, I am sadde
Of þ^{e} t*ri*nite to make þ^{i} speche;
Þ*ou* greuyst me, I am not glad,
To me þ*ou* art a le*þer* leche:
Þ*ou* spekyst of god a^{s} a chyld mad
Wel fer*þer* þa*n* þ^{i} wyth wyl retche«.

Jh*es*u aȝen to hy*m* gan spelle
And wold wety*n* of hy*m* anon*e*
Ȝyf he koude ony thy*n*g telle
Of þ^{e} pr*o*phet*es* þ*at* wery*n* gon,
Þ*at* seydy*n* Cryst xuld deyȝe
Here i*n* erthe amo*n*g his fon*e*
And þ^{e} lawe he xuld felle: —
»Þ*is* aute ȝe knowyn eu*er*y-chon*e*.

Cryst is lyth of god almyth,
And of þ^{e} lyth he is kore.
Isay spak aryth:
Þ*at* of a mayde he xuld be bore —
Þ*ou* myth wel wety*n* þ*at* it is ryth,
For to by þ*at* is forlore.

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sich als eigenes selbständiges Gedicht in Ms. Vernon fol. 300 wieder (gedruckt in d. »Altengl. Legenden«, Paderborn 1875, p. 212 ff.), wo der zwölfjährige Jesus diese Disputation im Tempel zu Jerusalem mit den »maystres of the lawe« hält, nicht mit Cayphas. Der Dichter der Kindh. Jesu scheint diesen ganzen Theil entlehnt und in sein Gedicht eingefügt zu haben, wie er auch die Strophenform beibehalten hat. Ms. Vernon bietet den besseren Text. 196) wrot st. wroth. 213) lecyng st. lesyng. 216) knyth st. knit, wie wyth st. wit 252. 231) Vern.: nis not st. we han 238) statt þi hat

God is fad*er*, & Cryst is lyth,
Þe sone is goty*n* wythouty*n* ore:

For as þe su*n*ne ȝeuyt hys lem,
Ȝyf he wt cloud*es* be not let,
So komyt Cr*i*st of a su*n*ne-bem
In to erthe, balis to bet;
Ȝyf þ*ou* take wel good ȝem
How þe su*n*ne-bem is set:
Vndep*ar*tyd is þe strem
Of Cr*i*st þe so*n*ne wtowty*n* let.

Now tak here-to good ente*n*t:
Þe fad*er* lyth i*n* þe so*n*ne xal be,
Þe fad*eres* lyth may not be blent,
Al is o lyth in deyte.
Þa*n* be*n* hee pr*o*uyd be argume*n*t
Þe fad*er* & þe sone o lyth be*n* hee,
Þe holygost wt hem pr*e*sent,
For þ*at* fulfillyt þe tr*i*nite.

For þe tr*i*nite, I þe seyȝe,
A is lett*er* of alle chyf,
Þ*er*fore a is al weyȝe
Iput beforn. þ*at* is god pref.
Þe tr*i*nyte xully*n* he seyn wt eye
Alle þo men þ*at* ben hy*m* lef;
Þan is man a blysful pere
Þat to þe tr*i*nyte is lef.
Of þe tr*i*nyte I haue told i*n* heye«.

Þa*n* seyde þe maystrys of þe lawe:
Of deuell*es* þ*at* he had clergyȝe:
»A maydy*n* wtouty*n* ony awe
Shuld bery*n* þe kyng of glorie.
Wel we wety*n* þ*at* it is knawe:
Old Josep weddyd Marye —
Oþ*er* record ku*n* we no*n* drawe;
He is not Cr*i*st be pr*o*phessye«.

Jhesu spak wt mylde chere
Onto þe Jewys þ*at* gu*n* cry:
»Faryt fayre, frend*es* dere!
Ȝe fare foule thoru folye.

But o thyng xul ȝet ȝe here,
As seyt þe pr*o*phete Isaye:
She xal be weddyd, þ*at* hat no pere,
Þe myld mod*er* of messy.

Isay seyd a noþ*er* thyng:
Cryst i*n* þe lawe xuld be bore —
And þ*at* xuld ben i*n* weddyng,
And ellys Cr*i*st*es* lawe is lore.
Þe pr*o*phet*es* spekyn of hys komyng
At Jesse began þe more,
For Cr*i*st hath no begy*n*nyng,
Al-þow he be man kore,
Thoru myth of heuene kyng.
Josep v*ir*ga floruit fatu Isaye,
Co*n*iux, lex wt monuit, mat*er* fit messye«.

Cayfas & oþ*er* Jewys mo
Of ȝyng Jhesu he haddy*n* maruayl
How þ*at* he was kome to
Wt clergye hym for to asayl;
Of hem had Jhesu many foo,
For here wyt wol sone ga*n* fayl.
Many of hem awey gan go,
Qwa*n* here clergye wold not avayl.

XII sparwys Jhesu mad þa*n*ne
& bad he*m* flyȝin qwere he*m* thout.
Alle þe Juwys gu*n* hym ba*n*ne,
For h*er* halyday he halwyd nowt;
Hee banned hy*m* alle þanne,
Beforn þe maystrys was he brout.
Alle þei gu*n* Jhesu to banne,
He seydy*n*: of hem he rout nowt.

Hee kally*n* hy*m* þa*n* a qwent syre,
Hee seydy*n*: he wold dystriy*n* here lay.
Jhesu seyd: »I tok no*n* heyre,
I made he*m* not but on my play.
Al-þow I do an oþ*er* kure,
It helpyt ȝ*ou* not to seyn nay.
I wel not duelly*n*, be ȝe sure,
I wel wend & go my way!«

Vern. my. 288) Ms. god is st. is god. 291) pere ist falsches Reimwort, Vern. liest preiȝe. 293) Dieser Vers ist unnützer Zusatz. 295) Ms. deuellˢ mit dem Zeichen der Abbrev. für *er* st. *es*, *ys*, wie 384 bei hyll*es* (Ms. hyll*er*). 318) Dieser Vers ist unnützer Zusatz, wie 293. 319—20) im Ms. in rother Schrift. 323) vor to fehlt hem? 326) wol = wel, wie 241. 470. — 329—344) vgl. wieder b, 265—276. Der Text ist verdorben, wie die Wiederholung 331. 333. 335 zeigt. 345—380) vgl. b, 325—360; beide Texte

Hic ient ad aquam pueri cum ollis.

AFterward on an oþer day
Euery chyld to oþer gan telle:
»Wend we fort wt good aray
Onto þe water, our pottys to fylle!«
Alle hee lokyddyn, I ȝou say,
Qwych of hem was most snelle;
Hee ȝedyn fort in here way,
Ful lytyl qwyle gun þei duelle.
Jhesu fyrst þe water hent.
Arka dede Jhesu wrong:
Hys pot to-brak, þe water out went.
Jhesu seyde: »suych xalt þou fong«.

Þan Jhesu hol hys pot gan make,
Ant to hys frend he seyd anon:
»Wyl we pleyne be þe lake?
On þe sunne-bem xul our pottes gon«.
On þe sune-bem þei hem honge:
Crystes heng stylle, here gan don falle,
Alle þei brokyn, he were not stronge.
And Archa weppe sore wt alle.
»Archa«, qwaþ Jhesu, þou were to blame.
Qwy madyst þou my water to shede?
Now hast þou an oþer shame
And after þi gylt þou hast þi mede«.

Josep seyde al in þat throwe:
»Jhesu is lord of gret poste,
Wel aut we hys myth to knowe
For þe meraclys þat we se
Fro day to day for vs to shewe.
»My pot þat was brokyn on III,
It wold ben hol, & þou wold leue:
Now help, Jhesu, þat art so fre!«
»Josep«, qwaþ Jhesu, »for þi sake
Þe pottes xullyn ben hole anone«.
Gret Joye þe chyldryn gun to make,
Synggande to toune he wentyn home.

Sythen vpon an oþer day
Jhesu wt chyldere gan to mete.
He seyde: »wyl we go play
Vpon þe hylles for to lepe?«
Hee wentyn fort al in hey,
Jhesu & hys felas alle.
Summe thoutyn hym to enuy
Wt herte bytter as ony galle.
Jhesu lep for þe maystry,
And oþer lepyn & hard gun falle,
Þat legges & armys sekyrly
And neckes brokyn, þei myth not kalle.

But Josep & an oþer, hys fere,
Sowyn of Jhesu gret meruayl
And seydyn þat þei myth lere:
Jhesu to vyon wold not avayl:
»Jhesu is lord wtoutyn pere,
Noman it geynyt hym to sayl,
He dot hys wyl boþe fer & nere
At hys lykyng wtoutyn fayl«.

Jhesu seyde: »hens wel I wende
And to my moder wyl I gon
And letyn hem lygyn in þe ende,
For now þei arn dede Ichon:
To lytyl wyt he haddyn in mende,
For avyȝen me þei done(?).
Go hom, Josep, my moder frende!
Her owyn dedys ha hem slon«.

Jhesu went aforn alone,
Josep kom after wt hys fere.
Þe Jewys komyn after sone anon,
For to sekyn here chyldryn þere,
Hee askyd Josep euerry-chon
Of here chyldryn, qwere þei were.
And Josep seyde: »dede as a ston
Hee lyn in feld, & I am here«.

Þe Jewys madyn a foul cry,
Hee seydyn: »alas, how may þat be?«
Josep seyde: »sykerly,
Hee deyid throu here nyste:
They wold lepyn & enuy
Suete Jhesu þat is so fre,

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weichen von hier ab bedeutend und zuletzt ganz ab. 349) Ms. lokȳddyn. — 381—487) vgl. b, 277—324 (bis auf die ersten Verse ganz abweichend). 389) Ms. Jhesu for þe maystry lep; lep ist hinter Jhesu umzustellen.

Þerfore dede ben they,
Gamyt hem non oþer gle«.

Jewys seydyn on þis manere —
And euer þei seydyn alas — :
»How scapydyst þou & þi fere?«
Josep seyde : »our wyl it nas
For to make Jhesu our pere :
We wyst wel, our mayster he was;
Þerfore we ben here,
Þe toþere ly dede vp þe gras«.
»Alas«, seyde þe Jewys Ichone,
»An hard hap here is befalle!
We wylyn alle wendyn home
And for our childer hys moder kalle«.

Hee ȝedyn to here ryth anone
And on here madyn a lody cry,
Hee seydyn : here childer euerry-chon
Jhesu had slawyn throu felony ;
»Þerfore þou xalt, or it be nyth,
And old Josep, þat syttyt þe by,
Ben to-brent in fyr bryth,
And Jhesu in ȝour kompany!«

Mary seyde : »wtoutyn duellyng
I xal wend, my sone to seche.
For hem ne make ȝe no wepyng,
For, ȝyf he wyl, he may hem leche —
He kan do more wonder thyng
Þan to helyn hem wt hys speche :
So is hys myth, þou he be ȝyng.
It fallyt not ȝou to take wreche«.

Mary fort þan gan she go,
She sey qwere here sone gan pley,
And þer kom ryth anone
Josep to hym in þe wey.
Mary seyde : »sone, be our fon
We be dempt for to dey.
My leue sone, þe chyldryn Ichon
Þou ȝyf hem lyf, I þe preyȝe!«

Jhesu seyde anon ryth :
»Moder, þi wyl xal be do«.
He bad Josep anon aplyth
Onto þe tounys ende go,

»Byd hem komyn hom be my myth,
Reny(n)g as faste as ony roo,
Þat my moder may sen aplyth
Þat I am frend aȝen my foo«.

Josep þe childer gan to kalle :
Wol suethe hee komyn rennyng.
Here frendes boþe in boure & halle
For hem here handes gun wryng: —
A gret joy þer was befalle
Qwan hee sowyn hem leuyng.
Þe childer kome wt þat in hast
Beforn þe grete of þe cete ;
Of hem hee gun to queryn fast :
»How were dede & leuyn ȝe?«

Hee toldyn anon of þat meruayl,
How Jhesu myth done al hys wyl :
»We greuyd hym — it wold not vayl,
Þerfore we fellyn dede ston-styl ;
And now we ben wtoutyn fayl
Kome to lyue wtoutyn Il.
Gaynyt not hym to asayle,
For, ȝyf ze done, he wyl ȝou spyl«.

Of here childer hee weryn in drede :
In an ouene hee letyn hem do
And madyn a man hem to fede,
Þat noman xuld komy(n) hem to,
And ȝouyn hym ful gret mede
Þat hee xuld not komyn hem fro.
And þan kam Jhesu as . . . . . .
Wt hym þer kam no moo,
Jhesu seyde : »felawe myn,
Qwat is þat þou kepyst þare?«
Þe man seyde : it were swyn.
»Swyn« qwaþ Jhesu, »motyn hee benȝare«!

& as swyn he grontyn & grone
And alle hee weryn swyn in fere.
Þe man made þan wepyng mone
And went to here frendes dere,
He seyde how Jhesu kom alone
& mad hem swyn thour hys powere.
»Alas«, he seydyn, »qwat xul we don?
Oure childer mone ben no-qwere«.

V. 432 Ms. lydede st. ly(n) dede. 464) Ms. toun^{n}. 466) Ms. renyg. — 487—530 vgl. b, 361—396 (ganz abweichend). 490) Ms. komy st. komyn. 493) nach as sind

Hee wentyn to þe ouene anon :
Swyn þerin gun gruntyn grylle.
Þe Jewys gun to seyn anone :
»Þis meruayl vs lykyt Ille.
Prey we help of Marye,
Þat our chylder nowt spylle :
Jhesu grantyt sekyrly
Hys moder preyere at hyr wylle«.

Hee told Mary an hap was falle,
And preydyn here of help Ichon,
»And namely for our chyldryn alle,
For wel we wetyn : Jhesu wyl done
Þi wyl boþe in boure & halle«.
Sone she grantyd wt hem to gone,
Onto here sone for hem to kalle.
For hem she preyid sone anone
Onto here sone a myld bone.
He grantyd here wyl ful sone :
Þe chylder of wo weryn vnbounde.
He thankyd Mary þat had it done
For help þat hee in here founde;
Hee preyidyn here wt carful mone
Þat here chylder myth go sounde.
Jhesu grantyd hem anone.

A Rych man was in þat cete
Þat to Jhesu had envye,
Josep fader, Braudyn hyth he.
Ouer hys sone he made maystrye,
He seyd : »my sone, þou were me dere,
Now þou dost azen my wylle
To ben wt Jhesu, of hym to lere —
Þou were wel betre to ben stylle.

For hys loue þou xalt be kept
In a tour of lym & ston,
Hys loue þou xalt abyin, Josep,
Ne geynyt þe no betre won.
To þe xal noman komyn ne lep,
Þer myth þou cry & kalle alon,
Þat noman of þe xal takyne kep
Ne for onys for to heryn þi bon.
I suere be god Adonay :
Lyth þer þou xalt non haue ;
Lud þou þou cry wellaway,
Non helpe geynyt þe to craue.

Jhesu, þat hath þe þus shent,
Out of presoun xal þe not bryng
Be no maner of sharment
Þat he kan of rede & syng«.
Josep seyde anon ryth :
»Fader, þou myth done þi wyl.
Jhesu is ful of mekyl myth,
He wyl not suffre me to spyl«.
Josep left in þat prisoun,
Þe dorys weryn lokyn faste.
Þer lay Josep al alon,
To hym kam Jhesu ryth in haste.

»Josep, felaw«, qwaþ Jhesu.
»For my loue þou lyst here,
Þou xalt se more of my vertu,
For so I wyl, my leue fere«.
Jhesu fond a lytyl bore
And bad Josep hys fynger take :
Heyl & sond as he was core
He kam out wtoutyn wrake.
Euer wt Jhesu he wold be,
Nothyng myth hym lette ;
Euer was Jhesu hym so fre,
For hys felaw he hym fette.

Ad artem tingtoris Ibat.

Þan seyd Jhesu to Marye :
»Off diuers craftes I wyl say,
Of craft þat is of gret maystrye,
I xal done alle men to pay«.
Onto a lyster hee komyn sone,
Wt hym komenant for to make :
Hee weryn acordyd ryth anone,
Þe dyere was glad for Jhesu sake.
Jhesu dede hys maystrys wylle,
A better seruant he had neuer none,
For neuer he let thyng spylle,
Al was wel þat he gan don.

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etwa 5—6 Buchstaben zerstört, vielleicht I rede. 513) Ms. grantyd st. grantyt. 530) Ms. hem̄. — 531—575 vgl. b, 397—408. — 575—630 vgl. b, 545—628. 580) Ms. komenaut.

So it befel, as I ȝow say:
Hys mayster had preyere
For to dynyn on a day,
He and hys wyf in fere.
Clothys hadde þei, for soþe to say,
To dyȝyn boþe fayre & clere —
Fyner cloth to mannys pay
Was non in þat mestere.
And qwan he went, he bad Jhesu
Þe clothys fynly dye,
Scharlet, morre, grene & blu,
»Iche cloth after þat I seye«.

Jhesu anone a fyr gan make,
And went hym fort for to plye.
Hys mayster saw hym be þe lake,
Jhesu & oþer chyldryn tweye.
Þe wyf seyd: »ȝonder hys our wrake,
I se hem wt myn eye,
He hat not done þat þou bode hym make.
Ryth it is þat he abye«.
Jhesu hem seþ & hom hym dyth:
And alle þe clothys were qwyte,
And þe fyr brynnyng bryth.
Þat mayster began to flyte.

Jhesu toke þe clothys Ichon
And in to þe led he hem kast.
Þe mayster seyd: »I am vndone!
Þou xalt abyin in hast«.
A brond he tok vp wt hys hond,
Jhesu for to smyte,
To throwyn þe brond wold he not wond:
Of Jhesu it faylyd lyte.
Þe brond bar lef & blosomyd anon
And sporng, þer it gan falle.
Þe mayster it sey & dred hym sone,
Mercy to hym gan he kalle.

And euerry cloth had hys hu,
Ryth as it xuld haue,
Scarlet, morre, grene & bleu,
No betere myth men kraue.

Jhesu forȝaf hym, I ȝow say,
And fro hym he gan wende.
Carpenterys craft he wol say,
Þerto he gan lende.

Ad artem carpentarij Ibat.

Jhesu was boþe strong & durable
Wt an ex for to hewe:
At euery werk he was ful stable,
To techyn men to ben trewe.
Þe mayster-wryth forsoþe þan
Had a gret werk on honde,
For he was most crafty man
Þat was in al þat londe.

To Jhesu he tok a wol fayr tre
And bad hym hewyn faste,
& taute hym qwere it xuld be
Be leyd at þe laste.
Jhesu it hew in gret rapyng
To short be IIII fote.
Þe mayster made gret sorwyng,
For þe tre was long & grete,
To Jhesu he seyd ful ȝare:
»Þou hast don ful Ille —
We a(ute) han gret kare —
Þis fayr tre to spylle;

For it is þe fayryst tre
Þat euer kom in myn hond.
Alas, he seyde, gret kare is me,
For sorwe I may not stond«.
Þan qwaþ Jhesu: »let me se,
And o thyng wyl I fond:
Ȝyf it myth lenger be
Throu myth of my hond.
Draw, qwaþ Jhesu, at þe toþer hende,
For at þis ende I wyl drawe!«
»Þou scornyst, me thyngkyt, leue frende,
Of þat þou seyst in þi sawe«.

»Set on þin hond«, qwaþ Jhesu,
»And drawe on god spede!«

V. 600) Ms. plye st. pleye. 603) hys = is mit unorgan. h. 604) hem st. hym. 620) Ms. sporng st. sprong. — 631—692) vgl. b, 730—753 (ganz abweichend). 644) fote st. fete. 649) das 2. Wort ist zerstört, nur a ist sichtbar, zu lesen scheint alle oder aute. 659) hende mit unorg. h.

»Þ*at* were a werk of lytyl prow«
Þe wryth seyde, »at nede«.
»Þ*ou* art not wys, q*wa*þ Jh*es*u,
But þ*ou* do now my wylle«.
Þe carpent*er* seyde: »qwych Idel dede
I wyl letyn be stylle«.

»Þan wylt not Þe mayst*r*ie wy*nn*e«
Q*wa*þ Cryst, »of carpentrye?«
Þe mayst*er* seyde: »þ*ou* myth begy*nn*e,
I wyl Þe not avyȝe«.
Jh*es*u seyde: »I wyl asay,
Or þ*at* I hens wende«.
Þe mayst*er* seyde: »þis iche day
It komyt to non ende«.

Jh*es*u drow for he was strong,
Þat many me*n* myth se,
He drow it IIII fote long,
Ryth as it xuld be.
Þe mayst*er* seyde: »it were wro*ng*,
Maystyr but þ*ou* be;
Mythty þ*ou* art, & myld among,
Þi pere is nowt«, q*wa*þ he.

Jh*es*u went þ*at* same day
Fro hy*m*, as I ȝou telle,
No more craft*es* wold he asay,
No leng*er* wold he duelle.
He went fort in hys way,
Þe lawe to fulfylle.
Cryst vs chylde, þ*at* best may,
Fro Þe peyne of helle!

Explicit infancia saluatoris.

V. 693) chylde st. shilde.

b) aus Ms. Harl. 2399, fol. 47 (15. Jhdt.).

Pueritia vel Infancia Christi.

Alle-myȝthty god y*n* trynyte,
Þ*at* bowth ma*n* on rode dere,
He yefe ows welle to þe,
A lytyl wyle þ*at* ye wylle me hyre,
For þe lofe of Mary fre
Þ*at* helpyth os alle w*yth* hyre p*re*yere.
& ye wyll herkene to me,
A gret solase ye mow hyre:
Off hy*m* þ*at* ys most of vertu
A lytyl tale y wol yow telle,
Of þe chyld þ*at* hete Jhesu,
& ye wylle a stond dwelle.

Wen Jhesu was of Mary borne —
Yblessy(d) mot þ*at* tyme be! —
III kyngys knelyd hy*m* byfor*e*
& dede hy*m* omage alle þre.
Herod(es) hyely had sor*e*
Þ*at* Jhesu schuld dede be.
M(ary) wol not hyr*e* sone were ylorne:
(Out of) þe lond sche gan fle;
(For hyre) foys were myȝthy of may*n*,
(Sche wen)d y*n* to Egyp(t), þ*er* sche was
not knowy(n)e.
. . . . . schuld sayn
. . . . . forþe, wen (þay) sewen.
(Þe) yewys softe þ*em* many on:
(Þen men) hyr*e* corne repyd & mew.
(Fyrd)ermor*e* sche ga*n* gone
(In) yld*er*nys, þ*at* was fayr of hew.

Das Ms. (15. Jhdt.) ist in einer nachlässigen und schwer lesbaren Schrift von verschiedenen Händen geschrieben: so wechselt die Hand v. 241—260, ferner 534—545, 545—565, 565 bis zum Schluss; dieser Wechsel verräth sich auch in graphischen Besonderheiten. Von v. 630 an hat eine andere Hand in den Text hinein corrigirt und ihn noch mehr verwirrt. Der Text ist sehr verderbt und fehlerhaft. Der Abdruck schliesst sich eng an die Hdschr. an. Die Abkürzungen sind aufgelöst, die über ll, n, m, hinter d, g stehenden Striche sind mit *e* bezeichnet. —

V. 6) Ms. help^{t}, wie stond^{t} 556, obengeschr. t für yth, wie w^{t} = wyth. 7) & = and = if, wie öfter. 13) wen mit w st. wh, wie in were, wy, weder, wat, wych, auch wytte 799. 14) Ms. yblessy. 15) Ms. by fore st. byforne. 17) sore st. sworne. 20—32) Die Anfänge der Verse sind abgerissen. 21) Ms. foy swere, offenbar st. foys were, foys plur. v. fo, vgl. treys, kneys, feloys, iurnyys. 22) Ms. egyp. knowye. 25) softe = souȝte, vgl. mit ft st. ȝt rofte 693, ofte 508, dofter 518. 528; neben ft begegnet auch wt, wth: wrowt 268, wrowth 219, þowt 266, browt 272, owth 656, bowth 414, selbst sowfte 130, sowȝth 223, daneben ȝt, th. 26) hyre poss. plur., so 85. 100. 130. 139 u. ö., neben here 174. 198. 636. 728, selten þer 84. 28) vor yldernys ist vielleicht w ausgefallen; doch vgl. orlle 111 (= worle 532), ordes 384

(Sch)e say lyonys, lypard*us*, many on,
(& oþer) best(es) fowle & gry*mm*e.
(Mary) sayd: »we byn slayn.
(Alas,) þ*ys* day waxyd alle dy*mm*e!«
Jh*es*u blessyd þe bestys eu*er*y ôn:
Lasse & mor*e* lowtyd to hym.
Mary blessyd hyr*e* sone flesch & bon,
For yoe hyr*e* hert reiosyd w*yth*ynne,
For byrdys song*es* sche hyrd þ*at* day,
He s(a)yde hyr*e* drede was alle agon
For drede(!) of b(e)st*es* y*n* þ*at* way.
Fyrdyrmor*e* sche wente anone.

(In þat) co*n*tre, þ*at* wasse west & wylde,
Barabas wonyd*e* y*n* þ*at* way,
Þ*at* owtlays was, as y yow telle.
. . h(e) sayd: »wo*mm*a*n*, by þe laye!
Wat beryst þ*ou*?« Mary sayd: »a chyld.«
Jh*es*u lowe, þ*er* he lay.
The sone bade þe fad*er* be myld.
»So myld, sone, y wylle be to day,
Wed*er* þ*ou* well, w*yth*outy*n* nay:
Y wyl robbe hem al III,
Certeynly, þ*ys* ylke day«.

He toke Yosef w*yth* vylonye,
And he toke Mary by þe lappe.
Þa*n* byga*n* Dysmas to crye:
»Lefe fader, let them schape!
Me were lyu*er* to day for ay
Þen he toke on them no happe«.
Þe fad*er* foryefe hy*m* sycurly.
H*ys* sone for yoye bega*n* to chappe(!)
& made myrþe & melody.
Þe*n* sayd ano*n* mylde Mary:
»Lefe sone, quyte hy*m* thys!«
»Dame, on my ryȝth hond he schalle day
& come wyth me y*n* to blysse«.

F(yrder) mor*e* ow(re) l(ad)y went,
Þe sonne schon þ*at* tyme ful hote:
To rest hyr*e* Mary had talent
& sayd: »for hete y wax al mate«.
Josef hyr*e* yn hys armys hent,
For he vnd*er*stod hyr*e* state,
& toke hyr*e* down y*n* good entent
Of þe mule, were-apon sche sate;
Vnd*er* a tre, þ*at* (was) ful hye,
W*yth* fayr flowr*es* he made hyr*e* sete.
Mary sayd: he were ful slee
Þ*at* of þ*ys* tre ony frute mayȝth gete.

We*n* Mary þ*us* had menyd hyr*e* mone,
Her*e* sone wyst welle wat was hyr*e* wylle;
Of þ*at* frute, þ*at* wasse good*e*, y wene,
He yeafe hys mod*er*, & þ*at* was schele:
Jh*es*u spake to þe tree anone:
»Þ*ou* by adon my mod*er* tylle,
Tylle sche & Yosef bothe calle
Of þy frute wat þ*at* ys þ*er* wylle«.
The tre to hyr*e* fete gan falle,
Tylle þ*at* þay had take þ*at* þay wylle.
Wen þey had take wat þay wolde,
As hyt was fu(r)st, hy*t* stod uppe welle.

Þe*n* sayd myld Mary:
»Sertys, me þorstyth swyþe sore«.
Yosep sayd: »aþorste am y,
& yet o*ur* mule hath meke mor*e*.
(Al) þ*ys* londe ys so drye,
For fawt of wete ys alle my care«.
Jh*es*u spake to þ*e*ke tree hy*m* bye:
». . . . mor*e* wylle hy*m* wat*er* þare«.
Of þe rowte sone gan wat*er* spryng,
Wyllys fayr, bothe wat*er* & wyne at wylle,
Plenty of al both he gan bryng*e*.
Þ*er*of þey dronkyn alle hyr*e* fylle.

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ohne w im Anlaut, sore st. swore 17. 30) Ms. best. 31) byn = ben, vgl. ye byn 229, byn 3 pl. 291. 292. 300. 499 neben byth 296, beth 350, buþ 611; y steht vielfach st. e, wie in ynde 203, fyld 522, lyrne 210, hyre 4, wypte 303, grytte 460, furȝyfe praet. 627, vnnyþe 136, lyner 56, nydys 159 u. a. 32) waxyd st. waxyth. 36) yoe = joy, reiosyd rejoiced. 38) Ms. he syde; he fem. 36—40) Diese Verse sind offenbar verderbt. 44) vor he scheint ein kleines Wort ausgefallen. 55) schape escape. 57) he ist plur., obwohl diese Form sonst nicht wieder begegnet. no happe st. onhappe? 58) hym plur., wie 635. 636. 672. 698. 751. 796, daneben ham 231. 266. 385. 434, hem, them (þem). 59) Ms. chappe st. clappe. 62) Ms. thus st. thys. 63) day, Orig. dy; auch 56. 159. 184. 196. 234 u. ö. 72) Ms. a pon, so stets. 73) was fehlt im Ms. 77) Ms. þ^{s} st. þus. 83) calle falscher Reim zu v. 85, st. haue tane. 88) Ms. fust.

Mary blessyd hyre sone blod & bone
& þankyt hym þat was so fre.
Jhesu spake to þe tree anone:
»Yn paradyse þou schalt ybore be«.
»Þer com angelys many onne
Wyth gret lyzth, þat men mayzth se,
An toke þe bronchys euery-chone
& left þer noþyng of þe tree,
Yn to paradyse þey hyt browt
Tylle Ennoc & Hely, hys fere.
Jhesu, þat alle þys orlle hath wrowt,
Þat tyme was old bot þe tyme of o yere.

WYth a wold yew gan þay mete
& of þe way hy askyd hym by reson.
He sayd: »to Yegypte hafe ye yette
Þyrty yurnyys of good mylyn«.
Þan bygan Mary to grete,
For werynys sche sat hyre done.
Dame«, sayd Jhesu, »þy greuyng þou lete!
Loe here ys þe wallys of Egypte towne«:
Þer wasse Egypte, þe ryche syte:
So shorte he mad þe way.
»Lefe sone, yblysyd þou be,
As lord þat alle myzthys may!«

Wen Jhesu & hys moder fre
Yn to Egypte þey were ybroth,
Frawd was lord of þat contre.
Alle hys goodes of gold he had wroth;
(Pil)gremys come by þyrty & þree,
(Þe)se mazmentes for hyre goodes þay sowfte.
(W)en Jhesu wallyde yn þat syte,
(A)ll ys goodes fyl to nozt.
Frawdys was wroþe & nydel ode (!),
He smete hym sylfe yn þe hede
Þat hys nose & mowth was al blod:
Vnnyþe was any lyfe on hym ylefyde.

Algates Frawdes herde say
Þat Jhesu schuld by lord of alle,
As prophetes tolde yn hyre lay
Þat Jhesu schuld be myzthys of alle.
He wase of Jhesu dred þeke day:
& mercy he gan to hym calle.
Jhesu sayd not onys nay,
He foryefe hys synnys alle.
Jhesu tok them euery-chone
Þat wyld come to hys mercy;
Þay þat nolde, were ysloe,
Yn loge prison for to lye.

WYth chyldern of þe towne Jhesu gan wynne
On a day byfore þe none
To a water þer hyt gan rynne,
To pley as þey were ywonyd.
Jhesu bade þe water þat ranne blyne:
Anone he made hyt stonde sone.
Yudas pyzth a staffe þer anne
& vndede þat Jhesu had done.
»Judas«, sayd Jhesu, »þou schalt abye
Þat þou ayenst me hast (doe)«.
Nydys behowys Judas to day,
A fot fyrder þan myzth he not goe.

Þe chyldern of þe town þan ranne
For drede of hyre feloys sake
To syre Lenye, þe aldurmanne,
Playnt for Jhesu þay gan make
& sayd þat Judas dede wasse þanne
For he playd yn þe lake.
Alle Juys Jhesu gan blame
& sayd: on hym þay wold take wrake.

V. 105) Ms. con st. com. 107) an st. and. 108) Ms. & left þer *of hym* noþyng of þe tree. 113) wold st. old, auch 526, wie woder st. oder 361. 114) hy plur., nur hier, sonst þay, þey (they), þe 606. 116) mylyn st. mylon? 120) loe = lo; die Hs. schreibt gern oe: soe, froe, woe, goe, toe, doe, sloe, ae in nae 283. 122) Ms. sworte st. shorte. 130) Ms. mām̄etes. 133) ode st. wode? 134) hede st. hefid, heuid. 140) myzthys Superl., wie formes 673, sonst endet der Sup. auf yst. 142) Ms. falle st. calle. 147) ysloe st. yslone. 152) wonyd st. wone. 155) anne st. ynne. 157) Ms. Judas sayd þ^{u} Jhū þ^{u}. 158) Ms. name st. doe; name müsste jedenfalls nome lauten als part. v. nimen, im Sinne von practise, conceive. 167) blame st. banne.

All þe Jwys toke hyre rede
Wat deth þat he schuld hafe,
Þay sayd: þey wyld steyn hym to deth,
»Hys fader schal day & hys moder bothe«.

Mary & Josep were ful (woe)
For here sone þat was them dere;
For þe yewys wyld them sloe,
Hyt was no wonder: þowrfe dede chonge chere.
To þe water was Mary goe:
»My lefe sone, wat dowst þou here?«
»Dame, y make dryuyngys toe,
To chyppe þe water, as ye may lere«.
»Leue sone, me lystyth not to play,
Yn þe town y herd swche a crye:
But Jwdas ryse & goe hys way,
Alle þre we schullun day«.

»Moder, for to fulfylle þy wylle,
Judas schal ryse vp ful ȝare.
Hyt schalle leke yow ful ylle —
Hyt were beter he were dede are«.
Jhesu went þe body tylle
& toke hym vppe by þe arme:
»Judas, wy lyyst þou so stylle?
My moder wolde not þou schalt hafe harme.
»Sertynly, dame, y telhyt þe:
Þys traytyr ful of felony
To þe Juys schalle syl me,
Amonȝ my fomen for to day«.

Syre Leneye & þe maystrys alle
& Cayphas, þat was here fere,
On Mary & Yosep gan þy calle
& sayde to hem saue: »vs here!

We owȝte yow honge & hewe ful smale
For yowre sone, þat ys (yow) dere;
Yn hys ynde fowle mot hym falle
Þat on hys yowþe wyl not lere.
Wold Jhesu lerne, ȝet myȝth he þe,
& he wyld cast hym sylfe þerto,
On of þys days he myȝt be
A buschype & kepe oure lawe«.

A boke Cayphas toke, yn Jhesu ys hond he bede,
And bade hym lyrne wyth alle hys mayn.
Jhesu askede hym yn þat stede:
»Say, wat y þynke kan þou me say?«
Cayphas onsueryd & sayd: »nay,
By hym that alle þys worle hath wroth!
Y not ner by nyȝt noder by day
Wat þou þenkyst yn þy þouȝt.«

»Now þou wost not my þowth,
Syre Cayphas, ne Zakarye,
Who hath yowre lawys wrowth?«
He sayd: »Aron, Enok & Elye,
Samuel owre lays browth,
Ysaac, Yacob & Dauy,
Moyses owre lays sowȝth
Out of þe montyn of Synay,
Abram bygan to spelle —
Now ys a þowsant wynter (gone);
Was neuer no man our lays myȝth fel(l)e,
Sethen were þay neuer ondone«.

»Go way,« sayd Jhesu, »ye byn welle madde,
Ȝe ne knowun not of clergy.
Moyses ham of my fader hadde
Yn þe montayn of Synay,

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171) deth st. ded, der Schreiber hat die nördl. Form (noch in v. 176) eliminirt. steyn wie beyn st. ben 318, aber stennyd 536. 172) bothe st. bathe? 173) Ms. ware st. woe. 182) Ms. a swche a crye. 184) schullun wie knowun 230, (schullyn 604, scholon 766). 187) leke = like, lekyd 481. 189) Ms. stylle st. tylle. 193) telhyt = tel hyt. 199) Ms. þy, auch 266, wohl st. þay þay verschrieben. 200) saue = sawe? 202) yow fehlt im Ms. 203) ynde = ende. 209) he st. hyt? bede v. beoden. 212) say st. sayn. 215) ner auch 292, nere 338. 218) Ms. Sy st. Syre. 224) montyn (montene 762, montayn 232, montanys 282) vgl. sertyn 193, resynys 235, traytyr 194, buschyp 208. 226) im Ms. fehlt gone. 227) Ms. fele st. felle.

Abraham prechyde as y hym bade,
& sayd: a man for folke schalle day«.
For Jhesu ys resynys þay wax al madde
& cast on hym a loud crye,
Þay sayd: »þou gabbyst, & þat ys þe schame,
Þat may neuermore be:
God had neuer chyldys name
Þat any erthyly man hath«.

Wo was they — so mut they the!
He that schope cornelys & corne,
As Abraham seyde so schalle hyt be,
& off a meyde he was borne.
»My fader syttyth & lokyth on me:
There y am, he ys me byforne«.
For Jhesu ys reson they gan fle,
For Jhesu ys reson they were forlorne.
Syre Cayphas toke vp a ȝerde
& smote Jhesu on the hede: —
They alle wyst not how hyt ferde,
But Cayphas there hys lyffe levyde.

»Y have getyn at my hart rowte«,
Mary seyde wyth mekylle care,
»Leve sone, by Cayphas ys blode«.
»Dame, he schalle aryse fulle sone.
Apon me he schalle holde a mote
And do so to-bete my body bare
That a fly schalle not set hyre fote
In alle my body, dame, for sare«.
Þan Mary lyȝst no songe
Suche sowrow on hyre sone to see.
»Þe þarnet lete hym lyfe so longe,
Sone, but yf þy wylle be«.

XII sparowys Jhesu made of clay
& bade ham fle as þy þowt.
Þe chyldern to þe towne to hyre way
& sayde: Jhesu on hyre sabate-day wrowt.
Alle þe yuys Jhesu gan banne
For þat day halewede nowt,
& þay wryyd hym by hys name,
& byfore þe justys he was browt.
»Wat art þou? a, sely syre,
Þou ert abute to dystrye our lawe«.
Jhesu sayd: »y toke no hyre,
Y dede hyt nozth but yn my play«.

SYthen apon a noder day
Wyth chyldern of þe town Jhesu gan mete.
He sayd to them: »wylle we goe play
Among þe hyllys, þer for to lepe«?
Forþe lepe Jhesu, so dede þay,
Ouer þe montanys þat were wyde.
Osep wol lepe, Jhesu sayd nae:
He wolde nozth deth schulde hym dere.
»Osep«, sayde Jhesu, »hade þe, welle fare (!),
Þou schalt not lepe here.
Oure feloys schalle by hurte ful sore,
For þay wolle algate be my pere«.

To þe towne þay toke here gates gayn,
No more but þay too.
»Y trowe our chyldern byn slayn,
We wot ner weder oure chyldern byn goo«.
Osep sayde: »hyt ys notȝ to weyn.
For to lepe we made ows men (!):
Ayenst Jhesu we had no mayn,
For alle our feloys byth sclayn«.
»How schapyst þou þat wase hys fere?«
»Ayenste Jhesu we had no myzth.
For þay wolde be algates hy(s) pere,
Owre feloys byn to deth ydyth«.

V. 237—240) dieselben Verse auch 417—420. 240) hath falsches Reimwort, st. myȝt se, wie 420. 241) mut = must, may, dieselbe Form Destr. of Troy 4865. 250) hede st. hevid. 253) vor rowte fehlt a; rowte violent movement. 255) blode st. lote? od. blote? 256) sone st. ȝare. 262) sowrow, dieselbe Schreibung 301. 385. 389. 482, später sorow. 263) þarnet = þar not. 267) to verschr. st. toke? oder = te, wie to in Sir Gaw. 1671? 270) he liegt im Verbum. 274) lawe st. lay. 283) Osep öfter st. Josep, auch in der Mitte des Verses. nae st. nay. 285) hade st. hale? oder = hede? 287) by = be. auch 138. 306. 289) ff. der Text ist hier sehr verderbt. 291) y st. we? es sind die Worte der Juden. 292) Ms. goo. 294) Ms. men, st. vien? oder st. bayn? 297) Dieser Vers steht ohne Beziehung. 299) Ms. hy st. hys.

Gre(te) sowrow þe Juys gan make —
Þat many men made yn þat syte —
& wypte for hyre chyldern sake.
Mary & Josep were þere.
»But ye on Jhesu wol take wrake,
Ye schal by hongen al þree«.
Mary to hyre sone sche gan make,
& yn hys moder he had pyty:
»Osep, felow, þou art mysse-kende.
& for my moder schal hafe no blame,
Goe vppe to þe towne ys ende
& clype þem home al by name!«

Osep clepe them, as þay hete:
To towne þay we(n)t alle bydene.
Þe Juys were glad of þat sythe,
Wen þey hyre childer myzth sene.
Þay askede of þem anon ryzth:
Were so longe þay had beyn.
»For to lepe had we hyzth,
& Jhesu dede ows tray & tene.
We were dede, for sothe ywysse,
But hys mercy was more:
For we wende we had lost owre blysse.
We wolle lere & lorne hys lore«.

SYthen ylke a chyld to oder gan telle:
Ofter water þay were schent
Wythout þe cete at a wylle.
& Jhesu wyth them, þys good sone, went.
Þay lokyd wych schuld be snelle,
Bot frust Jhesu hys water hente.
On of hys feloys was schelle,
Brake Jhesu ys pot & hym schent.
»Achas, þou ert to blame
Þat þou my water hast sede & doe me tene.
Er þat we come home,
Alle to scherdys schalle be þyne«.

Jhesu gaderyd hys scherdys yn haste,
Þer he left nere a one,
Blessyd them & togedere raste.
»Zut, feloys, hyt ys not none:
Y rede þat we pley & reste
& honge owre pottes yn þe sunne-beme,
On þe sun-beme me þynkyth hyt ys beste«.
So wente þay for to done:
Þe Juys brake hyre pottes on hye;
Achas fryst bygan to wepe.
Þen sayd Jhesu: »sycurly,
Now on-hanges, & anoþer wylle kepe«.

Osep sayde: »yf þy wylle be,
Me þynkyth of wyt we beth to sclowe.
Þou art lord of al poscte,
Wille ouzt we alle þe knowe
Euery day þy myracles to se —
So ofte þou wylt them schowe.
My pycher þat ys brokyn a-þree
Wylle be hole, yf þou þer yn blowe«.
»Osep, felow, for þy sake
Yowre pycharus schalle be hole (anone)«.
Grete yoe þe chylderne gan make,
To towneward þay songe euery-chone.

SYthen euericche Jew to woder tolde
Of Jhesu ys myracle & many mo:
»Yf he hafe owre chyldern yn honde,
Ywysse he wylle them alle sclo.
Y rede we gete a man stronge
Owre chyldern to kepe & wyth þem to holde,
Þat none goe fro hym wyth wronge,
Tylle þay be wyxyn men bolde«.
Jhesu cam þat man by:
»Wat kepyst þou?« he sayd: »swyne«.
»Swyne« sayd he, »schal þay be,
For þy word þou schal not lyne«.

V. 301) Ms. gre st. grete. 304) Das Reimwort (ny?) fehlt. 306) Ms. hon$\bar{g}$. 312) Ms. mame st. name. 313) hete st. hyzt. 314) Ms. wet st. went. 316) Ms. s$\bar{e}\bar{e}$. 326) Ms. ofter = after, wie 836; schent st. sent. 334) sede st. shede. 350) sclowe = slowe; das Ms. schreibt öfter sc st. s, so sclayn, sclo, sclake 401, scley 401, sclepe 699, poscte 351, auch sch in schlon 666, scheche 528. 529. 531, schent 326. 358) Ms. ynow st. anone, falscher Reim zu 356. 361) woder = oder.

At tyme at none wen men schuld ete,
To þe town þay gan goe.
Þer men (herde) gruntyng grete —
Hyt ware not chylder þat fered soe.
»Were was þou þat schuldyst hem kepe?«
»Y com not a fote ham froe,
Stylle y sate yn þat stede«.
»Cam any man by þe þo?«
»Jhesu askyd wat was þer ynne,
y onsweryd & sayd: swyne.
He tornyd away þat tyme
& my ordes, he sayd, y schulde not lyyne«.

Grete sowrow was among ham alle,
Wen þay þys swyne myzt see.
»Adonay ys come«, þay calle,
»Kynge of ywys! wat may þys be?
Swche sowrow was neuer vythyn þys walle«.
Mary & Yosep were ful mylde,
Mercy to Jhesu þay gan calle
& prayd hym helpe for cheryte.
Jhesu toke þe swyne euerychone
& blessyd them alle wyth hys holy honde:
& wen þay had hys blessynge take,
As þay were frust, vp gan þay stonde.

For Osep hys sone ys sake
Yn þe myddyl of þe fyld he mad a towre,
Osep hys sone he gan take
& loke hym fast yn þat bowre:
»Of þi solas þou schal sclake,
Jhesu schal not be þy socowre«.
& yet for þe chyld ys sake
Jhesu cam to þe bowre.
Jhesu ganne walke þe towre abow(t)e:
»Osep, y am come þe fore.
Put owt þi lytyl fynger!« & þer wyth he plucked hym out
Euen at a newgarus hole.

Þe Jewys mayd a grete gaderynge,
Jhesu ys myracles þer þay sowth.
»Ys þy fader heue kynge?«
He sayd ful wyse: »wete ye nozth?
Alle þat þe fende to helle can brynge
Wyth my blode hyt schal be bowth;
For Adam ys synnys & Eue ys cownselynge
Many sowlys to pyne were broth«.
Þay sayd: »þou gabbyst, & þat ys þe schame,
Þat may neuermore bee:
Gode had neuer chylde name,
Þat euer eny erlyche man myzth se«.

Jhesu myzth not þe Juys queme,
Alle to hym þay gan say:
»To be a wycche hyt may þe seme,
Þou ert abowte to strye our lay«.
Alle þe Juys Jhesu gan deme,
Þen sayd on: ys good, anoder sayd nay,
H(al)ely þay gan hym fleme & wyld hym hent
Wythout harnys þat ylke day.
To Nazaret was Jhesu went
By þe gates þat were fulle gayn.
Þer hadde Yosep ful meny a frende:
Of Jhesu ys comyng þay were ful fayn.

WYth chyldern of þe towne Jhesu kame yfere
And wyth ham alle to schole he went.
Mayster Juby sayd: »wylte þou lere?«
He tok hym a boke wyth good entent.
Jhesu askeyd, þat he myzth hyre,
A. b. c, & wat hyt menyde.
Þen þe mayster chongyt chere
& for schame held hym schent.

Mayster Jube had hys lesson fulfylled
As Dauyd þe profyt told yn hys lore:

V. 375) herde fehlt. 382) Ms. & st. y. 389) Ms. byth yn st. wythyn. 395) take st. tone. 397) Hier fehlt die Bezeichnung des Vaters. 405) Ms. abowe st. abowte. 407) Ms. but put owt. 408) hole st. bore. newgar = navegar, auger. 409) mayd = mad, ebenso 456. 459. 491, vgl. deyd 471, askeyd 438. 417—20 ebenso 237—40. 425) strye = distrye. 430) Der Vers im Ms. doppelt: to nazaret was Jhesu went — ye to nazareth he was went. 444) hym st. hy?

To a maydyn meke & mylde
Þe holy gost fro hym schuld fare,
Of hyre body to bere a chylde,
& for alle þat clene mayde as sche was ȝare (!).
»Ȝyf noȝt were þy werkys wylde,
Y wylle say þat þou þylke were
As Dauyd þe profyt told byfore«.
»Redelyche hyt am y;
For Adam ys synnys þat was forlore,
Wyth my deth y schal hym bye«.

Sythyne apon a noder daye
Wyth chylderne Jhesu ganne mete,
Sum wold play & sum sayd naye.
On þe sunne-beme Jhesu mayd hys sete.
As he dede, so wend þay:
Þay fylle adown, & neuer þe bet (!).
Jhesu lawe & mayd hys play.
Þay þat lefyt, sore þay gan grytte.
Summe brake legge & sum þe þye,
Sum þe hed & summe þe arme,
Sum þe hypys & summe þe knee:
Þer schapyd non wythoutyn harme.

A nolde wyfe come by þe strete:
For drede to þe town sche ranne.
Wyth syre Melchy sche ganne mete.
»Þy sone ys dede, syr Lyuyan.
Y sawe Jhesu on þe sunne bem sytte;
Alle þe Jwys may Jhesu banne:
Þer þay lyen deyd vnder hys fete
More chyldern þan y telle kan.«
The ywys rongyn hyr comyn belle
& gaderyd them togedere euery-chone,
& þay sayd: þay wolde Jhesu quelle,
Sum wyth stafe & sum wyth stone,

Þay sayd: þay wlde Jhesu sloe,
But he here chyldern wyld safe.
Þer myȝth no ywe on fote goe,
Euery-chone to towne þay gan drawe.

Þat Mary lekyd ful ylle:
»Leue sone, let þys sowrow sesse!
For my lofe, yf hyt be þy wylle,
Lette ows be sumware yn pese!«

Þo Mary for þe chyldern made hyre pray(e)r
Þat þay schulde ryse & gone,
Jhesu blessyd þem alle þat there were:
And wen þay had hys beneson,
Þay rose vp alle hole & fere.
Seche mode was neuer none:
Þay hopyd & sungyn & mayd good chere
Þat were byhaymyd (!) alle byforne.
Wen þay were dede, Jhesu bade ham ryse
& ȝafe ham both speche & lyfe.
»We schuld hym lofe, & we were wyse,
Euery chylde, man & wyfe«.

Sythyn apon a noder morow
Mary sayd: »my sone, þou rewe!
Þys folkys nere for honger byn lore«.
Josepf hys powyr welle knew.
Jhesu toke a barly corne,
Yn mydde þe felde he hyt sewe,
& bade þe pynder blow hys horne:
& euer(i)che man made harwyst newe.
Þay repyd & bunde schefys grete,
Of þat corne þay were ful fayn.
»He þat send ows al þat mete,
We ofte to lofe hym, soth to sayne«.

Sadrac was a man of grete power
& enperour of þat syte:
»Here ys Sydrac, my dofter dere,
Þe fayryst womman of þys contre.
Jhesu, wult þou here? hyre!
A weddyt man yf þou wylt be,
Ouer alle my lond y make þe pere.
Yff þou wulte, þan mayst þou þe«.
Melchy sayd: »þou fayr knafe,
My dofter ys cortes & fyne;
Yf þou wylt my dofter hafe,
Many yeftys y wulle þe yefe.

V. 458) Ms. neu mit liegendem d als Abbrev. 461) legge ist über durchstrichenem nekke übergeschr. 465) a nolde = an olde. 468) Ms. lyuy ā. 485) Ms. prayr st. prayere. 489) Ms. hold' st. hole. 491) hopyd = hoppyd. 499) byn übergeschr.; folkys st. folk ys? s. 781. 504) Ms. euer che. 513) vor hyre ist hafe durchgestr.

Y wll*e* þe yefe oxy*n* & plowe,
Downys & dalys, fylde*s* & fe*n*ne,
& my wodys eue*ry* bowe,
Þ*at* ys myne, eue*ry* delle«.
»Go way«, sayd Jhe*s*u, »y a*m* woe,
Y wend þ*at* ye had be wolde me*n*.
My modyr ys fayr ynowe(!)
Þan þy dofte*r*, & scheche te*n*ne.
Ye may yefe me no scheche myde,
For yowre yftys wolde not gayne.
Werto scheche þynge wulde ye me be(de)?
Alle þe worle hyt ys myne«.

(Alle the Juis Jhesu rad
For to take that hyme was bede:
»(Or thorȝ) the law thow shalt be lad
Among vs alle & stennyd to deth,
Thow shalt ches whether thow wolt wed.
Jhesu, trou the note in the lore«.
From the Juis faste he fled,
They fond nothinge ther he was ere;
To Gerico was Jhesu went,
Thei fond nothinge ther Jhesu stode,
Thei wote not whether he is went:
For hym thei mornid mayne and mode.)

A dyer y*n* hys dore he stode,
Jhesu cam walkyn by þe strete:
So fayr a chyld of flaysce & blodde
Hy*m* þouȝt he sowe neue*r* ȝete.
Ayenst Jhesu fast he ede
& w*yth* þe chyld he gan mete:
»Þ*ou* ert welcome, freely fode!
Ware were þ*ou* borne & bygete?«
»Y*n* þe borow of Bethelem
Of a may y was borne:
Y a*m* þe same, as me may sen;
My fade*r* stond*yth* me byforne«.

»Lefe sone, wylt þ*ou* me say
A lytyl þynge for cheryte:
Of a sterre þ*at* rose byforne þe daye,
Þ*at* many erthely me*n* myȝth se?
Me*n* sayd yn Bethele*m* h*yt* lay,
Now ys XII vy*nter* & þree«.
»Hy*t* lad þre kyngys þe ryȝth way
For to seke my mode*r* & mee;
My fadur lente hym þ*at* lyȝth
For þey schulde noȝth go ylle,
Þ*at* Erowde schuld haue no myȝth,
For he þouȝt hym to spylle«.

Þe dexte*r* on Jhesu dede calle:
»Knowst þ*ou* owte of myster*e*?«
»Ȝe, syre, I kan craftus alle,
I haue no meystere for to lere«.
»Go we home to me halle!
Þ*ou* mayst so serue to be my pere.
»Dame, þ*ys* chylde schalle serue walle.
For my son make hy*m* gode chere!
He may so serue to bene my eyre.
Leue dame, be hym mylde!«
Þe wyfe vnsweryde hy*m* ful feyre:
»Þ*ou* art welcome, my chylde!«

Mayst*ur* Abakor Iweddude schulde be,
»Þ*at* ys buschop of oure lawe,
Thys cloþe haþ gewe to me;
To lyte hym, I wolle þe schewe.
Do hem in lom*us* þre!«
»Eue*ry*chon, syre, þ*at* ȝe myȝth know«.
»Make gode for cherite!«
& Jhesu fast he can blow(!).
»To oure behouyþ me . . . .
Do now wel, my swete sone!«
»Mayst*ur*, þe dar haue no drede,
Lo how sone h*yt* schalle be do«.

V. 524) delle = dele, unrichtiges Reimwort. 529) myde = mede. 531) Ms. mebe oder meve?, st. me bede. 533—44) von and. Hand. 534) Ms. that þ^{t}, doppelt. 535) Die ersten 2 Buchst. sind unleserlich, vr oder ve? Ms. ther st. thorȝ (l. wether?) 536) Ms. I st. &, deth st. ded. 547) Ms. flayste st. flaysce. 549) ede st. ȝode. 562) vynter mit v st. w, wie vulvus 647. 567) Ms. haũ = haue, wie 575 serũ = serue. Die neue Hand verräth sich in den häufigen Abbrev. ñ ũ m̃ d' (der Strich bezeichnet *e*); sie schreibt ferner can kan st. gan: 588. 593. 647. 758. 762, u. liebt o und u in den Endsilben, z. B. bei chyldron 593 chyldrun 729 (chyldryn 680. 716 — die erste Hand schrieb chyldern, chylder), scholon 766, sython 716, wekod 609 u. a. 583) cloþ^{e} plur. 588) Ms. blowe, st. bow? 589) Das Reimwort fehlt (schede?). 592) do st. done.

Chyldron of þe towne Jhesu can calle,
As þey pleyde yn þe strete.
Jhesu toke þe cloþus alle,
As þey leyen at hys fete,
In on lede he lete hem falle
Þat schulde haue on sundur mete,
Ande seþen to pley hym at þe balle
Wyth hys felouse he wulde not lete.
Þat wyfe seyde to syre Gurgye:
»I wend, we haue a wekyde hyne.
But we þe sunnere home vs hye,
All owre cloþys we schullyn tyn«.

Home þey wente, as þey were rede,
Tylle here howse þe comme sone.
Styl þey stode, as þey were madde:
»He schalle abye, by sunne & mon!
Kalle vs in þat wekod ladde!«
»Were hast þou þys cloþys don?«
»In þat lede, syre, þey buþ stadde,
Þey may byle, hyt is no none«.
Þe dexter toke vp a fyre-brond
Ande þouȝt to smyte Jhesu sare: —
In mydde þe flowre hyt gan stonde,
Flowryde fayre & fruyt hyt bare.

Cloþys out of þe lede he hyt drew,
Sum blew, grene & eke (rede),
(&) oþer hewys fayre ynowe —
Come neuer soche in þat stede.
Jhesu stode, at hem lowe:
»Mayster, þe darde haue no drede,
I haue don welle ynow;
To make sorow hyt ys no nede«.
Þan askede he Jhesu mercy.
Jhesu sayde not onys nay,
He furȝyfe hys maystur syk(er)ly.
And sethen he wen(t) to hys play.

Was a chylde þat het Ernald,
Hys fader of Jowys was rychyste;
Jhesu forþe by name hym callyd.
»Go we forþe to that forest!
We chyldron wul togedere holde,
For wylde bestys in here neste«.
Jhesu sayde wyth hym he walde:
»Go we, lete hym do here best«.
»Sorow«, quoþe Arnalde, »at hyt fle
Ar for eny be adredde!« —
For the furst best þat he may se
Away fro Jhesu he fledde.

Owere a water þat was so depe
A tre þer lay ouer a croke:
Alle þe chyldron on a hepe
In to þe tre-croppe he(m) toke;
Stylle þey sate & euur wepte,
Myȝt no for scham on oþer loke.
Vuluus in to þe tre kan crepe
And alle þe chyldron out of schoke.
Þey were falle bysydys þe tre,
Drownyd were þey euerychon.
»Vengit« seyd Jhesu, »schall I be,
Þe weld bestus I wyl alle sclon«.

Mary come in þat cuntre,
To seche here sone was alle here þouȝt,
He askede euery man in þat cyte
Ȝefe soche man say þay owthe.
Þan askede a man: »wat ys he?«
»Hit ys my sone, þat y haue ofte«.
»Sertes, dame, dede ys he.
Hys fete to wode hym browthe:
I saw wylde wuluus þere
Scley Arnalde & hys ferus alle,
Leonus on hem, so mot y þe.
Ȝef þe were alyfe, hyt myȝth not be«.

V. 605) red, Orig. rad = afraid. 608) Ms. non st. mon. 612) byle = bele, boyl. 613) Ms. a fayre y brond st. a fyre brond. 614) Ms. sure st. sare. 615) Ms. gam st. gan. 617) vor cloþys (Ms. cloþs) fehlt þe. hyt ist zu tilgen. 618) Ms. & eke dr'oū d. i. droue, falscher Reim zu ynowe; das Reimwort ist offenbar rede. 619) & fehlt im Ms. 627) furȝyfe praet. Ms. sykly st. sykerly. 628) Ms. wen st. went. 630) Ms. urspr. Jows, dieses ist von and. Hand in yowyn corr. 631) hym st. he? Ms. nañ st. name. callyd st. cald. 636) Ms. urspr. to, in do [corr.; vor best ist nest durchgestr. 637) hyt st. hym? 638) Ms. ar = or, oder st. at = þat. 644) Ms. he st. hem. 645) wepte st. wepe. 651) vengit, in vengyt corr. 655) Ms. urspr. he, v. a. H. in she corr. 658) ofte = auȝte, oder st. softe = soȝte. 660) hys v. a. H. 662) ferus v. a. H. in felas corr. 663) es fehlt ein Verb? 664) Ms. ye st. þe.

Þe amperowre grete sorow haþ hente
For hys son þat was so schlon,
In to þe wode he haþ ysende
Of hys folke wel gode wone.
In to þe wode þey were lente,
Sum wyt stafes & summe wyth ston.
Jhesu to lyonus haþ yhente,
Bytwene hym to þan wold he gone,
The formes fote on hys schuldur lente
And þe hendy ȝede hym byte(?).
Þey alle drust noȝt come hem hende,
Bote of þys seyte þay were sory.

»Wy wepe ȝe now? Ben ȝe madde?
Ȝef he wolle noȝt come me nere,
Tel my wy ȝe ben vngladde?«
»We wete noȝt were oure chyldryn ere«.
»Arnalde, þy sone, hydur (ows) ladde.
Þat schulde haue ben myn balduste fere,
He lefte me alon bestadde
Wyth wylde bestys fyȝtynge here,
He lefte me alon in þys stede.
Drownyde be þay euerychon —
Þys I haue done by my rede.
The wylde bestus I wylle alle sclon«.

The emp(er)owre sorely frede
And sayde þan: »Þys ys my þouȝt:
Go we swyþe in to þe stede
Þer they were to deȝt ybroȝth«.
So Jhesu wyth hem sone ȝede,
Of here mon rofte he noȝth.
Wylde bestus þey saw hem blede,
Ande fonde þe chyldron þat þey soȝte.
In to vaynus þay haue hem caste,
Towarde þe cyte kon þey schake.
Nedus behouyde hym to reste,
They fyle on sclepe þat schulde wake.

Þe folke sclepe & myȝt noȝt blyne,
Ne to wake þey hade no mayne.
Jhesu blessyde þat was þer Inne
And keuerede hyt wyth cloþys agayn.
Jhesu fast to þe wode gan rene,
Hys felouse folouydde hym folle fayne.

Among hem alle was sorow ynow,
Wane euery burgeyse brout a bere.
»Wylde bestus forde he(m) drewe;
Were byn oure chyldryn þat schulde be here?«
Mary stode & at hem hee lawe.
Þey askede wy she made seche chere:
»Woman«, þey sayde, »þou hast grete woow.
Oure chyldrun were þe noþynge dere«.
»Syre, hyt is not longe gon
Sython y myȝt yowre chyldryn see
Vndur a hasul euery-chon,
Gedere notes vndur a tre«.

Þe emperoure sekede sore
For hys sone þat was hym holde:
»Ȝef he on l(yu)e ware
Me were lyuer þan alle my golde.
Lef woman, ȝef þy wylle ware,
Brynge vs þore ȝef þat ȝe wolde,
I gefe þe a hundurede ponde & more,
Ȝef he lyue man & molde«.
»Of þy golde kepe I none.
Go wyth me, I woll ȝow wysse«.
Hee lade hem to here chyldrun euery-chon —
Myȝt noman speke oþur blysse.

V. 665) amperoure wird auch sonst von den Vornehmsten gebraucht, s. 630. 666) schlon v. a. H. in schlayn corr. 671) to = two. 674) Das Reimwort ist unrichtig, st. by. 676) seyte = siȝte. þys u. þay sind v. a. H. ergänzt. 679) Ms. my wy by ȝe ben. 680) ere = are, sonst ben, byn. 681) vor ladde sind einige Buchst. verwischt, wahrscheinl. ows. 682) Ms. ham st. haue. Ms. scheinbar balenste. 690) Ms. ȝouȝt st. þouȝt. 692) deȝt = deth. 694) Ms. urspr. mō, v. a. H. ist y (mōy d. i. mony?) angesetzt. Ms. hē st. he. 698) Ms. kor st. kon. 700) fyle = fyll, fell. Ms. schulde e wake. 705) rene st. ryne, to run. Nach 706 fehlen mehrere Verse. 709) Ms. he st. hem. forde = forthe. drewe st. drow, wie 617. 711) hee fem., wie 729. 38. 655. lawe st. lowe. 712) Ms. þey st. she (oder he?). 712) woow = wrong, sin. 718) Ms. gerede st. gedere oder gedrede. 721) von lyue ist nur l sichtbar. 723) in lef ist *ef* v. a. H. eingeschr., die auch über m in womon einen *m* bezeichnenden Strich gesetzt hat (: woman). 726) & = an = on. 729) vor hee ist v. a. H. s (: shee) gesetzt. 730) Ms. oþur st. þour (þurgh) ?.

IN to Anfryte hade Jhesu tyȝth,
Þer to dwelle hade he þouȝth.
Josep was a scle wryȝth,
Alle hys bolys wit hym hy browte.
Syre Schallyn þe ryche kynge hyth.
»Seche a man lange haue I souȝth;
I wolde haue a laddur dyȝth
Of þese II treys, fey(r) Iwroute.
Do now wel, as y þe sey,
Ande loke no longer be hit leuud,
Or I þe swere by my laye:
Olde man, I wolle haue þy hede«.

Joseph hem felde & hadde þe wow:
þe on tre berst fer fro þe rote;
Hit is schortor fer now
Þan þe oder by fyue fote.
Josep to þe wode hym drew:
He dirst not abyde þe Jewys mote.
Jhesu sthode vndur a bow:
»Abyte, Joseph, y be þy bote.
Hold þe pare, & I schalle here!«
Bytwene hym to þey drew hyt oute.
»Comfort, Joseph, here þou mayste lere;
Of þe Jewys haue þou no dowte«.

Wythout Amfreke þre myle & more
Men fet water at a welle,
A ryche man þat wonyt þare
To þe pore he kan hit sylle.
Jhesu wende wyth hym þare.
Sykerly, as y yow telle,
Þe water in hys lappe awey he bore,
On a hye montene he kan hyt hefe,
He leyde hyt in a stondynge stone:
And to stremus to Amfreke rene:
Þat on hed Yor, þe odur: dan,
Þat neuer scholon of renynge blyne.

Þay askyde Jhesu, as he sate:
»Wat kynnus man kalle þey þe?«
»Jhesu, Dauyde sone, y hatte,
Lord of alle poste«.
»Adonay, ert þou þat,
Kynge of Jewys þat schalle be?
Ȝef þou be lorde of alle þat,
We pray þe helpe for cheryte!«
»For to water þat I haue browt(!)
For to sette here wythout swynges,
Hyt schalle to me deþ be browth
Galle & eyselle to me drynke«.

(To) Galy(l)ee was Jhesu wente:
Þere was weddud archet(r)eclyn;
Mikul folke þer was lente.
In medde þe feste he lakede wyne.
Þe boteler seyd: »Icham schent!
Allas, my seruyse I schalle tyne!«
Wyth carful herte hys mone he ment.
And Mary had pyte of þat hyne:
»Go to my sone ande aske hym grace:
Ȝef þat hys swet wylle be,
To alle þys folke in þys plase
He sende þe wyn gode plenty«.

Þe boteler on hys kneys hym sette
And prayde hym help pur cherite,
Grete terys þer he grette.
And Jhesu of hym toke grete pyte:

V. 731) Ms. Anfryte st. Aufryke; Amfreke 755. 764. Vor hade steht unnützes a. 734) in bolys ist bol v. a. H. eingeschr., das urspr. Wort ist nicht mehr erkennbar; bole = the round stem of a tree, so in Troy Book 4960 u. Allit. Poems ed. Morris, B 662. 735) in Schallyn ist llyn v. a. H., das urspr. Wort scheint schar zu sein. 738) Ms. feȳ, der Strich v. a. H., st. feyr. 740) Ms. be hā st. be hit? 742) hed st. heuid. 747) drew st. drow. 749) Ms. schode oder sthode? 750) Ms. a byte st. abyde; vor be ist v. a. H. schall übergeschr.; Orig. wohl bes mit Bed. des Fut. 752) to = two, wie 764. 757) on in wonyt v. a. H. 759) Ms. urspr. sende, v. a. H. in wende corr. 760) y v. a. H. übergeschr. 761) bore st. bare, u. 755 more st. mare. 764) rene praet., Orig. ryne. 765) yor u. dan v. a. H. eingeschr. 766) Ms. blym̄ st. blyne. 775) Ms. for to water; for st. fro, to st. þe, oder = tone, the one? 776) Ms. swynges st. swynke. 777 u. 8) me = my. 779) To, fehlt im Ms. 781) folke v. a. H. in folkes corr. 782) Die a. H. corr. in: In þe medde of þe feste the l. w. 786) über of ist v. a. H. at übergeschr. 787) Ms. asked st. aske. 794) toke v. a. H. übergeschr.,

Syx fesselus forþe þey fette
As ful of wate*r* as þey myȝt be ;
To blesse hym wolde Jhe*s*u not lete : —
Com neue*r* no soche wyn in þ*at* co*n*tray :
Syx wessulus ful of wyne,
Su*m* wytte & su*m*me rede,
Su*m*me clerat gode & fyn,
Kom neue*r* soche yn þ*at* stede.

Þe boteler fylde & to þe ky*n*g bare,
And he dranke to þe quone hy*m* by
»Serte*s*, þ*ou* seruyst ows wykely !
Ware was þ*ys* gode wyn lenge*r* ayre ?«
»Alle gon, syre, sothefastly.
Ȝef Jhe*s*u, Mary sone, ne were,
We hauid had grete welonye :
Oure wyn was alle gon,
Store was vs left noȝt,
Of wate*r* in þe stondynge stone
Jhe*s*u gode wyn haþ made & wrowt«.

He hade þe botelere, as he hede,
Bryngе god wyn fyrst to honde :
»Wen þey ben gladde in mayn & mode,
Lete no wyket wyne byfore hy*m* stonde !«
He askede wy þe wyne was so god.
»My fad*ur* hy*t* blessyde w*yth* hys hande.
That schalle by delyd, my fleyche & blode,
Amo*n*g crystynme*n* yn lande,
Hy*t* schalle alleway be the more
And neue*r* more þe lesse«.
Þ*ys* þey trowyde on hy*s* lore
And leuyd aftu*r* yn hy*s* p*ro*fessye.

Nyne & twenty ȝere olde
Was Jhe*s*u Cryst : at hy*s* tryste
In a monteyn wonyde a ma*n* bold,
Men clepyd hy*m* Jhō þe baptyste :
Ledde hy*m* to flym Jordayne,
Baptysyd hy*m* & callyde hy*m* Cryst.
Lorde, yf þy wylle be don,
Len vs to be at ȝowre vprys(t)e !
Þo was hys chyldehode alle ago*n*
And hy*s* ma*n*hod co*m* ofter ay.
Afte*r* more loke ȝe none :
Forȝet þ*ys* not, I wold ȝow rede.

Fader & sone & holy gost
And Mary moder, I blessyd ȝe be
For youre holy myȝtus most !
Grante vs your blys p*ar* cheryte !
AMEN. — —

Quod dominus Joh(an)nes architenens cano(ni)cus bodminie et natus in illa. deo gracias*).
Et sic finitur pueritia domini nostri Jesu Cristi.

V. 795) Ms. scheinbar sette st. fette. 796) Ms. of *a* water. 799) wessulus mit w st. v, wie welonye 810 ; 795 fesselus. 800) wytte = white. 804) quone ist v. a. H. in queyne corr. 805) more st. mare. 806) wykely st. wykedly. 807) Ms. scheinbar syre, der Reim erfordert are. 809) were st. ware. 810) Ms. hauũ oder hauid ? 815) hede st. yode. 816) honde st. hande. 824) Ms. mtore st. more. 826) Ms. leuyf st. leuyd. 827) Ms. Tyne st. nyne. 834) Ms. to len (= grant) oder leu ; to ist zu tilgen. Ms. vpryse, Orig. vpryste. 835) Ms. þo was hys chyldehode was. 836—8) sind durch Correctur der andern Hand verderbt ; in 836 ist co*m* v. d. a. H. eingeschrieben ; 837—8 lauten urspr. : after more loke ȝe none : for ȝet þ^{s} (?) know I wold ȝow . . , in 837 ist none durchgestr. u. eue*r* a too ergänzt, in 838 hat die a. H. know durchgestr. u. not übergeschr., u. hinter ȝow rede (st. say ?) ergänzt. 841) your blys v. a. H.

*) Derselbe Name ist fol. 47 am Schlusse eines der K. J. vorangehenden Gedichtes unterzeichnet mit den Worten : Explicit contemplationem bonam. Quod dominus Joh(an)nes arcuarius Canonicus Bodmine . deo gracias ; bei arcuarius ist dann von and. Hand übergeschrieben : arcuarius Bouyer. Am Rande von fol. 48 steht in grossen Buchst. : J. bow . . scrip. . hoc ue(rsum), und links auf der gegenüberstehenden Seite : Si uis veritatem scire : ff. ; beide Randnoten stehen offenbar im Zusammenhang ; jenes J bow ist unvollständig statt J(ohannes) Bow(yer), lat. Arcitenens. Bowyer ist also der Name des Unterzeichners.

2. Canticum de Creatione*).

a) aus Ms. Trin. Coll. Oxf. 57, fol. 156 (gedichtet 1375).

Jhesu Crist, heuene kynge,
And his moder, þat swete þyng,
Grante hem þe blesse of heuene
Þat willen in pes a whyle be stille
And wiþ guod herte and wille
Lesteny to my steuene:

And y shel telle ȝow beforn
How Adam & Eue paradys lorn
Þorgh þe fendis wyle,
And also of þe rode treo
Þat god on deyde for ȝow & meo,
Ȝif ȝe wille dwelle a whyle.

And ȝif ȝe wille ȝeue lestyng,
Ȝe shollen here riȝt guod þyng,
Er ȝe hannes wende:
Pardoun ȝe mowe þer wiþ wynne
And þe betere ȝow kepe fram dedly synne,
Ȝif ȝe wille haue it in mende.

Alle ȝe haue herd told & rad
How & whanne god þis world mad,
And Adam, as was his wille;
Eue he made to his make;
Al paradys he gan hem take,
His wille to fulfille,

And bad hem boþe wiþoute stryf
Naȝt eten of þe tre of lyf.
Bote whanne he was hem fro,
Þe deuel hem þoȝte to begyle:
And cam þuder wiþynne a whyle
And tysede Eue þerto,

And seyde: »eteþ an appel tyth,
And beþ as wyse as god almyth«.
Þus he tariede hem þere,
And dude furst Eue, & suþþe þe man,
Taken an appel & byten þeran.
Anon boþe naked þeȝ were.

Þer cam an angel anon riȝt,
In his hond a swerd briȝt,
And bad hem fro paradys go,
Into þis worlde to leue wiþ care,
And alle here ofspring for euere mare,
For synne þat þeȝ hadde do.

Þus out of paradys he hem þrest.
And þeȝ ȝeden forþ in to þe west
And maden here dwellynge þare.
Þere dwellede þeȝ sore waymantende
Sixe dayes fulle to þe ende,
Boþe in sorwe & in care.

*) Diese Version ist bereits edirt in Wülcker's Anglia Bd. I, Heft 2.

And whanne hem hongrede, for faute of mete,
Þez ȝeden and souȝten somwhat to ete.
Bote whanne þez founde non,
Eue þo spak wiþ pyte:
»Lord, me hongreþ sore«, quad she,
»Why, wile ȝe nowhyþer gon?

To seken somwhat to oure fode,
Til þat god, þe lord of gode,
Wile on vs take mercy
And ȝeuen vs aȝen þat place
Þat we were ynne, þorgh his grace«.
Anon forþ wenten hy

And eyȝte dayes soȝten aboute,
Bote mete founde þez non saundoute
Such as hy hadden byfore.
Anon to Adam Eue gan seye:
»Sire, for honger y neȝ deye,
Wolde god ded y wore!

Al þat god is wroþ wiþ þe,
Wel y wot it is for me«.
Adam answerde þere:
»His creature is gret, & ay shel be;
Whaþer it be for þe or me,
Sertis, y wot neuere«.

Eft seyde Eue wiþ ruful chere:
»Lord, y praye ȝow sle me here,
Þat god me namore se
Ne non angel in heuene aboue,
And þat god for my loue
Namore be wroþ wiþ þe!«

Þanne seyde Adam wiþ ruful ble:
»Eue, let swiche wordis be,
Þat god vs eft nozt werye!
Eue, þow were mad of me,
Þerfore in no wyse how it be
Þe wile y nozt derye.

Bote rys, & go we eft wiþ mod
For to seken vs sum fod,
Þat we ne deye for mys!«

Þez souȝten aboute wiþ sory mynde,
Bote swich myȝte þez nowher fynde
As hy hadden in paradys,

Bote þer þez founden such mete
As bestis and briddes ete.
Adam tolde Eue his þoȝte:
»Þis mete god ȝaf bestis to.
Go we sorwen & nomen also
In his siȝt þat vs wroȝte,

And for oure trespas do penaunce,
Fourty dayes wiþouten distaunce,
And praye god, kyng of riȝt,
Ȝif he vs wolde forȝeuen his mod
And granten vs som lyues fod,
Wherwiþ we lyuen myȝt«.

Þus to Adam þo seide Eue:
»Tel me, lord, at wordis breue,
What is penaunce to say?
And how mowe we penaunce do?
Þat we namore byhoten him to
Þan we fulfelle may:

In aunter ȝif oure god dere
Wile nozt heren oure preyere
Bote turne his face fro vs,
For þat we oure penaunce breke«.
Þan anon gan Adam speke
And seide to Eue riȝt þus:

»Fourty dayes þow myȝt do,
And y rede þow do so,
For oure synnes sake,
And y fourty & seuene wile fulfelle,
Ȝif god wile of his guod wille
On vs eny mercy take:

For on þe seuende day god made ende,
Of his work guod and hende
He restyde him þat day.
Þerfore rys and tak a ston,
To Tygre flod gynne þow gon,
And do as y þe say:

V. 53 quad ist im Ms. stets durch qd bezeichnet. 70 gret = grit, earth. 95 Ms. nomen st. monen?

Vppon þat ston loke þat þow stonde,
Vp to þe nekke in þe stronde,
Til fourty dayes don be,
Of þy mouth let no word reke —
We be noȝt worþy to god to speke:
Oure lippes vnclene be,

For þeȝ byten þe appel aȝens his steuene.
And y shel fourty dayes & seuene
Be in þe fflom Jordon,
Ȝif ȝit oure lord aboue þe sky
On vs wile haue eny mercy
For oure mochel mon«.

Eue ȝede forþ to Tygre flod,
To don here penaunce wiþ carful mod,
As Adam hadde here tauth;
And he him dede to Jordon,
And þerynne stod oppon a ston,
Þe water his nekke rauth.

Þe her of here heuedis þat was long
Spradde abrod on þe water strong —
Ruthe hadde ben to se.
Þanne seyde Adam to Jordon:
»Water, come & make þy mon
And waymente here wiþ me!

Gadere alle þe fisches þat in þe be,
And do hem come aboute me,
To helpen me make mone —
Noȝt for ȝow, bote al for me:
For neuere ȝut senyȝede ȝe
Ne wraþþede ȝoure god one,

Ne þorgh no synne loste ȝoure fode;
Bote y sennede aȝens god in mode
And wrathede my lord so fre.
Þerfore y bydde ȝow alle in route
Þat ȝe gaderen me aboute,
And sorwiþ alle for me!

Þorgh synne y loste my lyues fode«.
Þo alle þe fisches in þe flode
Gadreden him aboute.
And þe flod noȝt ne ran,
Bote stod stille þat tyme þan,
Sertis wiþouten doute.

Þus stod Adam in al þat drede,
Al hid in water, saue his hede,
And longe to god gan calle:
His voys wax hoȝs, his cheke sor.
And alle þe bestis þat weren þor
For him sorweden alle.

Þus seuentene dayes and more
Alle þe fisches sorweden þore
And waymentide wiþ Adam.
Þe deuel þerwiþ hadde enuye,
And as an angel forþ gan flye,
To Tygre flod he cam

Þer Eue stod in water depe.
And whanne þe deuel seȝ here wepe,
Þo gan he wepen sore,
And seide to Eue anon riȝt:
»Kom out of þe water tyt
And sese, & sorwe namore!

For god haþ herd ȝoure sorwe ywis,
And wiþ ȝow acorded is
For ȝoure penaunces sake.
Oþere angelis & y preyede for ȝow so
Þat god me bad to ȝow go,
Ȝow out of þe water to take

And ȝeuen ȝow, þat ȝe hadde beforn,
Ȝoure fode þat ȝe þorgh synne lorn:
Þus bad me god of myȝt.
Þerfore com out and go wiþ me,
And to þat place y lede þe
Þere ȝoure fode is dyȝt«.

Eue wende wel it hadde ben so.
Out of þe water she wente þo —
As gras hire body was grene.
For cold of þe water broun
Anon to þe erthe she fel adoun,
As ded she hadde bene.

So al a day she lay al mast.
Þe deuel op tok here atte last.
To Adam she gan go,
And þe deuel wiþ here riȝt.
Whanne Adam of hem hadde a syȝt,
Al wepynge criede he þo:

V. 190 Ms. ope st. oþere verschrieben.

»A, Eue, what is þy chaunce?
Why hastow broken þy penaunce?
Why lete þow him gyle þe so
Þat made vs lese paradys
And also alle þe ioyes & blys
Þat ay longeþ þerto?«

Whanne þat Eue þo vnderstod
Þat it was þe deuel wod
Þat here fro þe water gan calle
And hadde here gyled eft þat stounde,
Doun she flat here face to grounde.
Þo nywede here sorwes alle,

Wepynges & cares þo nywede hy.
Adam þo spak ful pitously:
»A, deuel, wo þe be!
What eyleþ þe so agayn vs meue,
And hast so twyes deseyued Eue,
Hire penaunce dedest here fle?

What euel haue we don þe to
Þat þow vs dest so mochel wo,
Or what trespasede we ouȝt
Aȝens þe in word or dede,
Oþer dede þe eny euel or quede
Or wiþ dede oþer þouȝt?

What eyleþ þe aȝens vs?«
Þan þe deuel answerde þus:
»Adam, y þe telle.
Þo y was in heuene wiþ angeles route,
For þe fro ioye y was put oute,
In to þe pyne of helle,

And loste al my ioye and blis,
And in to þe pyne of helle ywis!
And al it was þorgh þe«.
»Þorgh me?« quad Adam, »how myȝte it so?
Sertis, y knew þe noȝt þo,
How myȝte it þanne þorgh me be?

Or what dede y þat sholde þe dere?«
»Nauȝt«, seide þe deuel þere,
»Bote þorgh þe þus it is:
Þat same day god made þe,
After his owene liknesse to be,
I loste al my blis:

Þo god hadde ȝeue þe lyf & grace
And made þe lich his owene face,
Miȝhel þo ledde þe
Beforn þe face of god almyȝt,
For þow sholdest worschepen him ryȝt.
And þo anon seide he:

Lo, y haue mad Adam
Lich me, and ȝeuen him nam.
Þo wente Michel ful glad
And bad vs come, boþe ȝonge & age,
For to honuren godis ymage,
As god him selue bad.

Miȝhel ȝede him selue þere
And worschypede þe wiþ glade chere.
And þanne me he bysouȝt
To gon & worschipen godis ymage.
And y answerde as man in rage:
Nay, þat owe y nouȝt.

Michel me wolde haue conpelled þerto.
I sayde to him: »what wiltow do?«
Wiþ wordis grete & grym,
»He is wors þan am y,
Þerfore y owe noȝt, sikerly!
For to worscipen him:

I was þe ferste creature of gras,
And longe, er he, mad y was: —
Þus answerde y Miȝhel —
Þerfore he owiþ wiþ leme & lym
Worschipen me, and y noȝt hym,
Ȝif it sholde be wel«.

Þo alle þe angelis herden þis
Þat fellen wiþ me out of blis,
Þeȝ wolde noȝt worschipen þe.
Ȝut bad me Michel wiþ word od
Worschipen þe, or elles god
Wolde wrathen me.

Þanne seide y wiþouten oht:
What, þeȝ god be wiþ me wroht,
What fors shel it be?
I shel sette my place euene
Aboue þe sterres of þe heuene,
And ben as guod as he.

God wax wroht wiþ me in hast
And dede me, & myne angeles, fast
Fro heuene to fallen þo.
Þus þorghe þe we lorn oure blis
And oure mery dwellynge, ywis,
And fellen doun in to wo.

Whanne we were þus fro blesse rut
And þow in þat blisse put,
Þo hadde y to þe enuye
Þat þow sholdest in þat blisse byde
Þat we losten for oure pryde.
Þy womman þo temptide y

To taken þe appel on þe treo
And þerwiþ to gylen þeo —
Þus þorghe here y dede
Þat þow fro blisse were put out,
As y aforhand was saun dout
Fro þat mery stede«.

Whanne Adam hadde herd þe deuel þus told,
He wepte teres manyfold,
And loude þus cride he:
»Al my ioye and my blis,
Lord god, in þyn hond is:
Help, ȝif þy wille be,

Þat þis deuel, myn aduersarie,
Haue power no lenger me to tarie;
Þat blisse aȝen ȝif me
And teche me somwhat me to were,
Þat þis fend namore me dere,
Lord, y praye þe!

For he is abouten me to traye«.
Anon þe deuel vanschede awaye.
An angel þo cam fro heuene
And seide: »Adam«, as god gan sende:
»Ȝif þow wilt fro þe deuel þe fende,
Worsche after my steuene:

God bit þe wiþ glade mod
Taken þe tende part of þy guod
Þat þe nyweþ by ȝere —
Loke his wille þat þow fulfil!
Bere it to an heȝ hil,
And do it setten a fere

And lete it brenne wiþoute gref,
In to gret spyt and repref
Of þe deueles alle —
As þeȝ þe tende ordre were
In heuene wiþ oure lord dere,
Til synne made hem to falle.

Ȝif þow wilt þus tyden wel,
Þow myȝt þe kepen fro þe deuel«
Þe angel þo wente him fro.
Adam stod stille in his penaunce
Fourty dayes, wiþouten destaunce,
And seuene dayes ȝut mo,

Al wey in þe water Jordon.
Þanne seide Eue to him anon:
»Adam, leue now ȝe!
For noþer þe ferste tyme ne now
Þe deuel myȝte noȝt gylen ȝow,
Bote ay deseyuede me;

In herte y was noȝt stedefast,
Noþer ferste tyme ne last,
Bote brak my godis lore.
I am wel worþy for to deye:
Sle me, Adam, y ȝow preye,
Þat god se me namore!

Or hyde me fro godis siȝt!
I am noȝt worþy wiþ riȝt
To dwellen here, y seye.
Bote in þe west y wil go wone
At þe goynge doun of þe sonne,
Alone, til y deye«.

Sche dede hire forþ in to þe west,
Euere sorwynge wiþouten rest,
Wepynge euen & morn
In here dwellynge þat was wyld,
And hadde in here wombe conseyued a child
Bote þre monthes aforn.

V. 330 Ms. worsche st. worche.

And in here herte þo þozte hy
Þe deuel hadde here gyled twy —
So badde was here grace —
And wax ashamed, as seiþ þis rym,
Þat she dorste neuere after þat tym
Loken Adam in þe face.

And for hy ne dorste his face yse,
A whyt veyl þo tok she
And heng aforn hire eye. —
Þis was þe skele wiþoute dred
Þat wymen keuercheres on here hed
Weren, wiþoute lye. —

Whanne tyme kom of here peynes smerte,
She cride loude wiþ voys and herte:
»God, to þe y mone,
Dere lord, haue mercy on me!
Help, god, zif þy wille be,
Me þat am alone!«

Euere she cride wiþ ruly chere.
Bote god nolde here yhere
Ne sente hire non helpe.
»Allas, she sayde in here þouzt,
I se þat it avayleþ me nouzt
Al þat y crie & zelpe.

»Lord! þozte she in herte and word,
Who shel tellen Adam, my lord,
Of my sorwe and care?
»I praye zow, lizt of firmament,
Sonne & mone, wiþ guod entent,
To þe eastward whanne ze fare,

Telleþ Adam, my lord dere,
How y am stad in sorwes here!«
Þe eyr bar it forþ anon,
Þat sorwe þat she þere gan mene,
Þat Adam in þe east, y wene,
Herde al here mochel mon,

And seide þus wiþoute wrake:
»Al þe sorwe þat Eue gynneþ make
Me þenkeþ þat y wel here.
In hap þat þe deuel dere hire nouzt,
For to drawen fro god hire þouzt,
I wil go visiten hire þere«.

Adam zede to hire þat stounde
And fond hire liggynge on þe grounde,
Makynge sorwe & del.
Whanne hy him herde, þus seide sche:
»Sythen Adam, my lord, say me,
Myn herte is refresched wel.

»Lord Adam, quad sche, for loue
Prey for me to god aboue
He helpe me of my wo!«
So Adam preyede for hire him selue,
Þat þer kome angeles twelue
And stoden aboute hire þo,

Some on þe left halue, some on rizt.
And Michel þe archangel in þat sizt
On here rizt side stod he,
And touchede here face to þe brest,
And to here he seide ful prest:
»Now, Eue, yblessed þow be,

For loue of Adam, þy lord:
For god of heuene herde his word —
His preyere to god was mylde.
Þorghe his preyere we ben her kome,
Angeles, to helpe þe, alle and some.
Rys & greyþe þe to chylde!«

Eue dizte here to childyng.
And þo þe child, wiþoute lesyng,
Anon was fallen here fro,
Op he sterte in þat stounde
And zede & gaderede floures on grounde
And bar his moder þo —

Þus he pleyde wiþ his dame.
Þez callede him Kaym to his name —
Bote sethen he wrozte care.
Adam þo ledde wiþouten stryf
Boþe his sone & his wyf
To þe east, to dwellen þare.

Þo sente god Mizhel
To techen Adam to labouren wel,
Boþe to diche and delue
And sowe sedes on erthe to growe,
For to synden hem mete ynowe,
His children & him selue;

He tauȝte hem trauayle for here mete,
How þeȝ myȝte hem frutes gete
Wiþ swet & swynkynge sore —
Þus bad þe angel to Adam,
And al þe frut þat after him cam
So sholde þeȝ euermore.

Eft trauaylede Eue — and ferde wel;
And þat child þeȝ namede Abel
To his riȝte name.
Þus in writ y haue it sayn
Þat Abel and his broþer Kaym
Dwellede togydere in same.

To Adam þanne þus seyde Eue:
»Sire, she seyde, ȝe mowe me leue,
Slepynge y say a syȝt:
Me þoȝte Kaym tok Abelis blod
And sop it op as he were wod«.
Þanne seide Adam ful ryȝt:

»I drede me he shel him sle.
Þerfore sondred shel þeȝ be
For drede of after clap«.
Þeȝ maden Kaym a tylman,
And Abel a schepherde þan.
Bote such ȝut was here hap

Þat Kaym for his false tidynge —
For he tyþede of þe worste þynge,
And Abel of his beste —
For wrathe þo Kaym wax ner wod,
For to spillen his broþeres blod,
To deþe Abel he þreste.

And whanne he deyde, he ȝede to helle,
Euermore þer to dwelle,
For his false tyþynge. —
Þerfore wel to tenden buþ lef,
Or elles ȝow falleþ a gret myschef
In ȝoure laste endynge. —

And þanne Adam, ȝe mowe me leue,
An hondred wynter knew noȝt Eue
Flesliche for þis stryf.
Tyl an angel kom fro heuene
And bad Adam in his steuene
Eft gon knowen his wyf.

Þanne ȝede Adam and knew his wyf:
Anoþer child þeȝ broȝte forþ blyf.
Þanne Adam to Eue gan sayn:
»He shel hote Seth, so wile we;
In stede of Abel shel he be
Þat Kaym, his broþer, haþ slayn«.

Ȝut after he gat þretty sones mo,
And þretty douȝtres and two,
Þus in writ fynde y.
Many a ȝer þus leuede he þo,
And hem þeȝ norscheden & broȝten forþ mo,
Þe worlde to multiply.

Aȝens þe tyme Adam sholde deye,
He spak to Eue, as y ȝow seye,
Meke wordis and bonere:
»Let gaderen alle myne children hider,
My sones & douȝtres alle togyder,
Þat y mowe se hem here!

I shel sone deye, as y gesse,
Þerfore ferst y wolde hem blesse:
Þe betere myȝte þeȝ be«.
Sone þeȝ come alle þyder riȝt,
Alle byfore here faderes siȝt,
In þre partyes stoden he,

Byforn þere Adam began to preye
To god þat sit in heuene heye.
Þeȝ criden alle in þat stede:
»Fader«, þeȝ seyden, »what eyleþ þe?
Why hastow called vs þe to se?
Why lystow in þy bede?«

Adam answerde to hem þo:
»A, children, me is ful wo
Of siknesse þat y haue«.
Anon þeȝ alle, as y gesse,
For to wyten what was siknesse
Faste on him gonne craue.

»Fader«, quad Seth, »y trowe wel
Þow desyre to ete sum del
Of þe frut of paradys
Þat þow of ete som tyme: for soth,
Þerfore y leue wiþouten oth
Sike here þat þow lys.

Tel me þerfore wiþouten mo
Ȝif þow wilt y þuder go
And preye god wiþ wille;
Þus y wile do, ȝif þow rede,
And casten doust on myn hede,
And at þe ȝatis lyn stille

Til þat god of his myȝt
Wil me by his angel bryȝt
Senden þerof, y gesse«.
»I desyre it noȝt«, quad Adam þo,
»Bote in my body fro top to to
I haue gret siknesse«.

Þanne seide Seth wiþouten lye:
»I not what siknesse is, sikerlye!
Why, wile ȝe vs noȝt telle?«
Þanne seide Adam: »my children dere,
Lesteneþ alle, and y shel here
Tellen wiþoute dwelle.

Whanne god made ȝoure moder & me
And putte vs in paradys for to be,
And bad vs wiþ word & þoȝt
Of alle þe frutes taken oure fille:
Of þe tre of wit of guod and ille
He bad vs taken riȝt noȝt.

Þat in myddes of paradys stod —
Þus he bad vs for oure guod,
Ȝif we hadden had gras —
And ȝaf me myȝt of norþ and est,
And ȝoure moder, wiþ south & west,
To don what oure wille was,

And, vs to kepen, angeles two.
Bote, whanne þe tyme was komen þo
Fro vs þat þeȝ moste wende,
For to honuren here god of myȝt:
Þo þe deuel anon ryȝt
Kam þuder vs to schende,

And ȝoure moder so temptide he
To taken an appel of þe tre.
And faste þeron sche gnew,
And cam & broȝte anoþer mete.
And whanne y hadde þerof also eten,
Sone changede oure hew.

God wax wroþ wiþ vs wel tyt,
And seide to me anon ryt:
Adam, for þy trespas,
Þat þow hast don þat y forbed
And wroȝt after þy wyues red,
Þis ioye lost þow has,

And to þy body also y dresse
Sixty and two dyuerse siknesse
For þy trespasynge,
Þe to greuen wiþ sorwe and wo,
Fro þe top to þe to,
And after alle þyne ospringe,

In to alle þyne membres y hem prest,
Hed and armes, body and brest.
Þus seide oure lord on hy«.
Whanne Adam hadde þus told hem alle,
Loude he gan to crie and calle
For his grete malady,

And seide: »a, what shel y do?
So mochel siknesse comeþ me to,
Al my body to dere!«
Whanne Eue herde him so cry,
Sore sche wepte, sikerly,
And seide to god riȝt þere:

»Lord god of riȝtwysnesse,
Let me al þis siknesse,
For þe trespas was myn!
»Adam, sche seide, y praye þe
Of þy siknesse parte wiþ me,
Let me haue sum of þy pyn!

For þorghe me þow hast þis ille«.
Þanne seide Adam Eue tille:
»Rys, & tak Seth wiþ þe!
Poudere on ȝoure heuedes ȝe do —
Signe of meknesse it longeþ to —
To paradys gatis go ȝe!

V. 581 Ms. eten þerof also. 589 Ms. ospringe st. ofspringe, so auch V. 829.

And, Seth, sone wiþoute drede
A grene wey shel þe þuder lede,
And steppes sere of hew —
For whanne we breken godis komande-
ment,
Oure synne was so gret, þat, þer we went,
Neuere after gras ne grew.

Sorwiþ þere wiþ herte and word,
Ȝif þat in aunter god, oure lord,
For ruthe of ȝow haue mynde
And to þe tre of mercy blyf,
Where out renneþ oyle of lyf,
His angel wil doun sende

And of oyle taken ȝow som del,
Wherwiþ ȝe mowen oynten me wel,
Þat my siknesse mow slake
Wherynne y am now sore ybounde«.
Boþe Eue and Seth þat stounde
Ȝeden forþ for his sake.

And as þeȝ ȝeden to paradys ward,
By þe weye it fel hem hard:
An addre to hem gan lepe
And al to-bot Seth in þe face.
For sorwe Eue waylede hire grace
And pytously gan wepe:

»Wo is me wrecche in þis sel!
I am corsed, y wot wel,
And alle þat breken godis heste;
Ful y am of kare and wo«.
To þe addre seide she þo:
»Sey, þow cursede beste!

How were þow so hardy here,
Or how were þow of such powere,
Godis liknesse to dere,
For to byten him such a wounde?«
Þe addere þus in þat stounde
To Eue answerde þere:

»Wenestow noȝt«, he seide, »Eue,
Þat god þerto ȝaf vs leue
To noyen ȝow fable,
And alle oure malis he sterede to ȝow?
Bote o þyng, Eue, telle me now:
How myȝte þy mouth be able

To eten of þe frut of þe tre
Þat god forbed Adam and þe
Vp peryl for to spille?
Þo hadde we no powere
To deren ȝow for neuere.
Sethe ȝe broken his wille

And aȝen his biddynge fre
Eten þe appel of þe tre:
Riȝt þo, as y gesse,
Whanne ȝe hadde þus eten ȝoure ban,
Ȝow to deren oure power gan
And oure hardynesse«.

Þanne seide Seth to þat qued:
»God blame þe for þat ded
Þat þow hast þus byten me!
Parte awey out of oure siȝt,
Fro me, ymage of god almyȝt,
Ȝerne y bidde þe fle!

Schet þy mouth & spek namore
And gref his liknesse noȝt so sore,
Til god eft grante it þe!«
Þanne spak þe addre as a qued:
»I wil don as þow me bed:
Fro þe now gynne y te«

And vanschede out of here siȝt.
And Eue and Seth ȝeden riȝt
Forþ to paradys ȝate:
And fellen on here knees bare
And syȝheden and wepten sare,
Whanne þeȝ come þerate,

And preyden god, heiȝest of nam,
To haue mercy on Adam,
Sik in leme and lyth,
And hem senden his angel fro hy
To ȝeuen hem of þe tre of mercy
Oyle, to helen him wyth,

V. 658 Ms. mal̄; der Strich über l kann hier, wie in angel̄ plur. 190. 283. 874. 877. 1130, karnel 800. 806. 893, Abell̄ gen. 472, wol nur *is* bezeichnen.

As god byhet him longe er þat.
And as þeȝ in here preyeres sat,
Miȝhel aperede þan
And seide: »Seth, what sechest þow here?
I am Michel, þe angel dere,
Ordeyned abouen man.

Wep namore, þus rede y,
For oyle of þe tre of mercy,
To anoynten þy fader Adam
For þe siknesse þat he is in,
For þerof shelt þow noȝt wyn —
Þus þe to tellen y kam;

For ȝow þerof god wil non sende
Til in þe laste dayes ende
Þat fyue þousand ȝer ben past
And fyue hondred ȝut þerto.
Bote to paradys ȝate þow go
And loke in þer in hast!«

Seth þo ȝede to paradis ȝate
And putte in his heued þerate:
And seȝ merthis ynowe:
Of alle manere men myȝte descrie
Þenken wiþ herte, sen wiþ eye,
And briddes syngynge on bowe.

And ȝut more, as y ȝow telle:
In myddes of paradys a welle,
Foure stremes rennynge þer fro —
Of þo foure stremes clere
Komeþ al þe water þat is here.
More ȝut seȝ he þo:

Vp by þe welle stonden he seȝ
A mochel treo and an heȝ,
Wiþ bowes grete & stark;
Þo in þouȝt wondrede he
For þer was oppon þat tre
Noþer leues ne bark.

As he stod & wondrede þere,
He þoȝte on þe steppis sere:
Anon he sikede sare,
And to him þis þoȝt kam
Þat for Eue synne, & Adam,
Þat tre was so bare,

And þoȝte þeron wiþoute wane
Adam and Eue eten here bane.
Aȝen he wente þe angel to;
Al þat he had seȝe in siȝt,
Wiþ his tonge anon riȝt
He tolde þe angel þo.

Þe angel him bad wiþouten lye
Eft gon loken what he seye.
Þo ȝede he & lokede more:
Aboute þe bare tre he seȝ wounde
An hydous addre in þat stounde —
Þerof he dradde him sore.

And al þe angel he gan tel.
þe angel þo bad him wiþoute dwel
Þe þridde tyme ful ryue
At þe ȝatis in to loke.
And forþ he wente, as seiþ þis boke,
And lokede in ful blyue:

Þat same bare tre he seȝ
Woxsen, him þoȝte, to heuene an heȝ —
He wondrede of þat syȝt —
And in þe heyȝeste crop of þat tre
A ȝong child lyn seȝ he,
As it hadde be bore þat nyȝt

In þe swaþyng cloutis wounde;
Þo lokede he dounward to þe grounde:
And seȝ þe rote ful riȝt
Lasten doun, as y ȝow telle,
In to þe depe put of helle,
And þere he seȝ ful tyth

His broþeres soule, Abel.
Þo wente he aȝen in þat sel
And tolde Miȝhel his cas,
What he seȝ aboue and doun.
þe angel anon gan it expoun
And tolde him what it was:

»Þat child þow seȝe in þe crop of þe tre,
Godis sone of heuene is he
Þat wepeþ & makeþ gret mon
For þe synne — wiltow leue? —
Þat Adam & þy moder Eue
Aȝens him hauen don,

And he shel wypen awey þat gelt,
Whanne þat tyme is fulfelt
Þat y beforn tolde here:
He is þat oyle of mercy
Þat god byhot sikerly
Adam, þy fader dere,

For he is þat best louede godis sone,
Þat shel kome on erthe to wone
And, baptyȝed in fflom Jordon,
Alle þat ben cristene, sikerly,
He shel wiþ oyle of mercy
Anoynten hem euerychon;

He shel fordon þe fendis myȝt
And leden þy fader to blesse briȝt,
Whanne tyme comeþ þerto«.
Whanne þe angel hadde þus told byfore,
He tok his leue wiþouten more,
Aȝen to his fader to go.

Bote ferst þat angel ȝaf him þre
Karnelis of þat appel-tre
Þat his fader hadde of byte,
And seyde: »wiþynne þis þridde day
Þy fader shel deyen wiþouten nay,
As þow shelt wel wyte.

Whanne he is ded and buried shel be,
Tak þese karnelis alle þre
And in his mouþ do hem lay!
And sone after þow shelt se
How þeȝ sholle springen alle þre.
And ȝut y can þe say:

Þe frut þat shel hongen on þat tre
Ȝoure alder leche shel he be
And hele ȝoure fader fro wo,
And shel delyuere fro siknesse
Him and many mo, y gesse,
To ioye wiþ him to go.

And whanne ȝoure fader deyth, saunfayle,
Ȝe shollen se gret meruaille
Of þe liȝtis of þe firmament«.
Whanne he hadde told him þus wordes breue,
Þo he and his moder Eue
Homward faste þeȝ went.

Whanne þeȝ were to Adam kome,
Eue þo tolde him al & some
How þe addere hadde Seth byte.
Þanne seide Adam to his wyf:
»Lo, Eue, what sorwe and stryf
Þorgh þe to vs is smyte,

To vs & to alle oure ospringe!
Þerfore, Eue, oppon alle þyng
Tel alle þy children tille,
Whanne y am ded, what sorwe & kare
We haue had & ȝut shel mare
For oure dedis ille.

And hy þat comen after vs, y wene,
Shullen haue mochel anger & tene
For synne þat we haue do,
And willen vs curse, whanne hem gynneþ greue,
And seyn: Adam, oure fader, and Eue
Al þis shopen vs to«.

Whanne Eue herde Adam þus telle,
She wep sore wiþouten dwelle,
For care hire herte wax cold.
Þo Seth aforn his fader gan cum
And tolde Adam alle and sum
Þat þe angel hadde him told.

Whanne Adam hadde it herd al sayn,
He laweþ lowde: so he was fayn,
For alle his grete mones,
And seyde: »lord, y þanke þe
Þat y may fynden glad to be
In al my lyf tyme ones!

Now is my lyf long ynouȝ:
God, take my soule to ȝow,
Þat art of myȝt most,
For y haue leued in þis world here
Neghe hondred & þretty ȝere«.
Þo ȝaf he op his gost:
And þus deyde he anon riȝt.
Þe mone & þe sonne losten here liȝt,
And seuene dayes shone namore.
Þo Eue and Seth his body beclepte,
And for him faste þeȝ wepte
And waymenteden riȝt sore.

And as þeȝ þus maden here mon,
An angel perede to hem anon
At Adames heued ful riȝt,
And seyde: »rys, Seth, y bidde þe,
And kome hider & stond by me
And se what god of myȝt

Ordeyneþ wiþ þy fader to do!«
And (Seth) anon op ros þo,
To don as he bad:
And seȝ manye angelis make gret sere,
Syngynge & trompynge wiþ glad chere —
Þo gan Seth wexen glad.

Þe angelis alle criden wiþ o steuene:
»Blessed be þow, lord of heuene,
For loue of Adam, þy man,
Þat þow on him wilt haue mercy!«
Seth seȝ god þo, sikerly,
His faderes soule take þan

And tok Miȝhel, þe angel briȝt,
And seyde: »kep me þis soule riȝt
In peynes, wiþouten mys,
Til þe laste dayes ben falle
Þat y shel his sorwes alle
Turnen in to blys:

Þanne shel he sitten wiþ herte glad
In his trone þat him mad«.
Seth tok his faderes body
And beriede it in þe vale of Ebron,
And putte þo þre karnel(is) anon
In his mouth witterly,

Vnder his tonge he hem frauth,
As þe angel hadde him tauth.
Þo sixe dayes were gon,
Eue to Seth þus gan seye:
»Tak & make tables tweye
Of al oure lyf anon,

Tweye of erthe & tweye of ston,
Writ þeron oure lyf anon
Þat we haue had here!

For longe er domesday falle
Þis worlde shel ben fordon alle,
By water or by fere;

Ȝif it be by water fordon,
Þanne shollen þe tables of ston
Lasten, wiþouten lye;
Ȝif it þorghe fer be broȝt to nouȝt,
Þanne sholle þe tables of erthe wroȝt
Lasten sikerlye«.

Whanne she hadde al þus told,
Doun she knelede wiþ herte cold
And op here hondis hild,
And þus to god cride she:
»Lord, haue mercy on me!«
Anon here gost she ȝild.

Þo, as here sones & douȝtres echon
For here sorwede & makede mon,
Miȝhel to hem kam þore,
And seide: »loke no lengere, Seth,
Þan sixe dayes for hire deth
Þat ȝe sorwe namore!

For þe seuende day, wiþoute lesynge,
Is tokne of aȝen risynge,
On þe seuende day also
God restide wiþ body and þoȝt
Of alle workes þat he wroȝt;
Þerfore y bidde ȝow so do«.

Þo wroȝte Seth his moderes wil:
And þe tables gan fulfil
Wiþ dede & wiþ þouȝt.
Salamon, þe wyse man,
Fond þe tables longe after þan.
As he god bysouȝt

To schewen him wiþouten mys
What bytokneþ þe tablys,
Or who þat hem souȝt:
God þo sente him his angel
And tolde him al fayre & wel
How þat þeȝ were wroȝt,

V. 872 Seth fehlt im Ms. 893 Ms. karnel, sonst (800. 806. 956) karnel. 922 l. seth = sethen?

And what tokne þat it was.
And þo archilaykas
Salamon dede hem calle —
Þat is to sayn: wiþoute trauaylle
And wiþouten wit saunfayle
Seth wrot hem alle:

For an angel held his hond riȝt.
Of godis komynge þus spak he tyt:
»Lo, god shel come, quad he,
In his wonderful dremes of drede,
And shel redressen mannes nede
In riȝt and in leute.

Of þis matere now lete we be,
And of þe karnelis speke we
In Adames mouth þat were set.
Þeȝ woxen alle þre wiþouten wrong
Ech of an elne long
Sone wiþouten let;

As þeȝ stoden in erthe þere
Al most two þousand ȝere,
And woxen noþer more ne les,
Bote al wey stoden liche grene.
Whanne Moyses fond hem þer bydene,
Þus seide he, as y ges:

»Þese ȝerdis alle þre
Tokneþ þe holy trenite«
Þus prophecied he his steuene.
And whanne þeȝ sholden hem drawen out,
It wax so swete hem about:
Þeȝ wende þeȝ hadde ben in heuene.

Þo was Moyses glad, y wene,
And wond hem in a cloþ ful clene,
And wiþ him forþ were broȝt.
And wiþ þe ȝerdes, whyle he wonede þere,
In wildernesse foure & fourty ȝere
Many meracles he wroȝt:

Who so were sik, as seyþ þis geste,
Or venympd wiþ eny wikked beste,
Þe ȝerdis he moste kis:
And þanne he wax hol anon.
And sethen out of þe flynt-ston
Moyses dede ywis

Water out rennen þorghe here vertew.
And whanne Moyses, y telle ȝow,
Wiste þorghe godis sonde
Þat he sholde deye, þo wente he
To Thabor helle, and þe ȝerdis þre
He sette in erthe to stonde,

And made þere his graue in grounde,
And wente þuder & deyde þat stounde.
So stoden þe ȝerdis stille
A þousand ȝer, til Dauid kynge
Reynede in Jude wiþoute lesyng:
As it was godis wille,

An angel him bad wiþoute lye:
»Dauid, go to Arabye
To þe mount Thabor blyue
And bringe to Jer(usa)lem wiþoute les
Þo þre ȝerdes þat Moyses
Sette þere by his lyue!

For þorghe hem god wile help sende,
Þorghe a crois, to mankende«.
Dauid þo dwelde nouȝt,
Þat on þe neghende day þere was he,
And drow op þe ȝerdis þre,
As þe angel hadde him touȝt.

Swich swete sauour þo gonne þeȝ fele:
Þat þe ȝerdis were holy þeȝ wisten wele.
Þo cride Dauid wiþ voys,
And þorghe prophecie saiþ riȝt þus:
»Þis day is helthe ȝeuen to vs
Þorgh vertew of þe crois«.

Þo wente he hom wiþouten let
And þoȝte where he myȝte hem set.
In a cisterne he let hem reste
For to ben fresch al þat nyȝt,
þat he myȝte on morwe tyt
Setten hem where him leste.

On þe morwen he ros erly,
To þe cisterne he gan him hy:
And fond hem alle þre
Woxen in to on þat stounde
And rote fast in þe grounde;
And þerof meruaylede he.

And for þe meracle þat þer was wrouȝt
He wolde hem remeuye nouȝt,
For god bad roten hem þere.
Bote þere it stod and wax op riȝt
Gret & long, þorgh godis myȝt,
Riȝt ful þretty ȝere.

For Dauid wolde wyte wiþ herte triwe
How mochel eny ȝer it grewe,
A rynge of seluer rounde
He dude make and don on þe tre:
Þerby eche ȝer wyten wolde he
How mochel it wax þat stounde.

And þus he seȝ by þat rynge
Þat euery ȝer, wiþoute lesynge,
Liche mochel it grew,
Þorghe þe grace þat god gan sende,
Til þe þretty ȝeres ende —
Euere it was of on hew.

Whanne þe þretty wynter was do,
Þe tre wax no lenger þo —
Bote al wey held his colour.
After vnder þat tre wiþ herte & þoȝt
Dauid for synne þat he hadde wroȝt
Wep teres riȝt sour,

And wiþ sorwe & herte vnglad
Þis salme: Miserere he mad.
And whanne þe sauter was do,
In þe worschipe of god almyȝt
In Jer(usa)lem cite ful riȝt
A temple gan he þo,

And þeron wiþ glade chere
Dede worchen foure & twenty ȝere.
An angel þo tolde him ryȝt:
»Þow shelt noȝt enden þis work of wynne,
For þow hast don so mochel synne
Aȝen þe kyng of myȝt;

Bote Salamon, þy sone ȝynge,
After þe shel ben kynge
And þis work fulfelle«.
Sone after deyde Dauid þere.
And Salamon, his sone dere,
Held þe kyngdom at wille

And parformede þat work also,
Fulle þretty wynter and two.
A bem þo faillede hem on.
Þeȝ senten to seche, saun doute,
In forestis & wodes al aboute,
Bote þeȝ myȝte fynde non

Þat to þat work myȝte be broȝt —
And þat work was neȝ al wroȝt.
Salamon þeron gan rewe.
And as he stod as him ne rouȝt,
Of þat tre he him byþouȝt
Þat in þe cisterne grewe.

Þeȝ felden it doun, and gonne it werche,
And maden a bem to þe cherche
Of lengþe þretty cubitis & on,
A cubyte lengere þan þe make.
Whanne it was wroȝt, þeȝ gonne it take
And drowen it op anon.

And whanne þeȝ hadde it op left
And gonnen for to marken eft,
Þeȝ failede a fote of lengthe;
And eft þeȝ markeden, as y gesse,
Bote to þat work it wolde noȝt dresse.
Þo toke þeȝ it wiþ strengthe

And, as Salamon to hem sayd,
In þe cherche þeȝ it layd;
Anoþer bem souȝten he
And maden op þat work of wen.
Þo bad Salamon þat alle men
Sholde honuren þat tre.

It was custom of contre þere
Dyuerse tymes in þe ȝere
To komen þat temple to
And worschipen god þerynne þat stounde
And þat tre þat lay on grounde.
Bote ones befel it so:

As þeȝ were alle in þe temple boun,
A woman on þat tre sette hire doun,
Here name was Maximille:
Anon here clothes woxen a fere.
And she anon wiþ ruful chere
Cride loude & schylle:

»A, my lord god, Crist Jhesus!«
Whanne þe gewes hire herde crye þus,
Skolde þez gonne hire calle
And, for she cride Jhesu Crist in soun,
Anon wiþ stones wiþoute þe toun
To deþe þez stanede hire alle —

Sche was þe ferste wiþoute blame
Þat martrid was for Cristis name.
Þe gewes þo token þat tre
And beren it out wiþoute þe toun
And in a dep dich adoun
Þerynne þrewe it he.

Bote god, þat wot of alle dede,
Honurede þat tre for mannes nede:
Betwixe ondren & non
God sente eche day an angel briȝt,
And to þat tre he wente riȝt,
Þe water þanne sterede ful son.

And who so myȝte in þat water tiht
Bathen him after þat angelis fliht,
What siknesse þat he had,
Sone he wax hol ywis.
Whanne þe gewes wisten þis,
Anon þez token here rad

And drowen op þat tre riche,
And sone after ouer a diche
þat tre þez deden leye,
And þerouer leten it ligge
For to ben a fot-brigge
To men þat ȝeden þat weye,

And þouȝten þus, y telle þe,
Þe holynesse of þat tre
Sholde be fordo
Þorghe þe stappes of synful men
Þat þeron sholde gon and ren —
Bote ȝut was it noȝt so.

Sone after þat, verrayment,
Þo Sibile sage to Jer(usa)lem went,
To heren of Salamones wit,
And kam by þat ilche tre:
Anon she fel doun on þat tre
And faire worschipede hit,

And þeron wolde she noȝt go
Bote in þe water wente þo,
And so honurede she þat tre,
And seide: »þe tyme is comynge riȝt
Þat it shel beren þe kyng of myȝt«
Þus þerof propheciede she.

Stille þer lay þis tre of gode,
Til god were dampned to deye on rode
Among þe gewes felle.
Ȝif þow wilt wite what tyme it is
Fro tyme þat god made paradys
And man, þerynne to dwelle:

Til þat Nowelis flod were
Two þousand two hondred & twelf ȝere —
Þus we fynden vs selue;
And fro þe flod to Abraham,
As oure bok witnesseþ ham,
Neghene hondred ȝer & twelue;

And fro Abraham to Moysen,
As clerkes don vs to ken,
Foure hondred ȝer & þretty;
And fro Moyses to Dauid kyng
Fyue hondred & two, wiþoute lesyng,
To kounten riȝt trewely;

And forþ fro Dauid þe kyng
To Babiloyne þe delyuering
Fyue hondred ȝer were þo;
And fro þat deliuerynge, we sayn ȝow,
To þe incarnacioun of Jhesu
Fyue hondred ȝer & mo.

And fro þe incarnacioun of Jhesu
Til þis rym y telle ȝow
Were turned in to englisch,
A þousand þre hondred & seuenty
And fyue ȝere witterly.
Þus in bok founden it is.

Ferst þis was mad in Ebrew,
And sethen turned to latyn new,
And now to englisch speche.
Praye we for him þat haþ it wroȝt,
Þat god, as he him dere abouȝt,
Be his soule leche;

And to mede of his makyng,
And vs alle, for oure heryng,
Praye we wiþ one steuene
Þat Jhesu Crist, oure sauyour,
And his moder, þat swete flour,
Grante vs þe blesse of heuene.

b) aus Ms. Auchinl. Edinb. Advoc. Libr. *).

. . . . . .
. . . . . .
Liztbern, þat angel brizt,
Answerd anon rizt:
»Ich was ar þe warld bigan,
Er euer god maked man;
Þerfore«, he seyd, »so mot yt be:
He schal first anoure me«.
Þan seyd þe messanger
To Liztbern, þat is now Lucifer:
»Bot þou do godes comandment,
Þou art inobedient
And wreþþest god almizti þerfore,
And so mizt þi mirþe be forlore«.
Liztbern answerd anon rizt,
Þurch pride þat in his word was lizt:
»He schal comen al to late
Mi mirþe for to abate.
Ichil go sitten in my see
And be more master þan he«.
And anon rizt wiþ þat . . .
He sett him in his owen . . .
And þo Liztbern hade seyd so,
Mani þousend angels and mo
Sayd: þai nold in non manere
Anour Adam no Eue, his fere.
Þus in heuen pride bigan
While god in erþe made man.

Þo swete Jhesus, þat was wiis,
Was comen out of paradis
To heuen, þer he . . . . . .
And hadde maked men of mold,
He seyze where Liztbern set,
And bad him loke to his fet.
And Liztbern anon rizt
For pride þat in him was lizt,
In holy writ we heren telle:
He sanke adoun in to helle;
Þer he þoled michel schame —
Sätanas is now his name.
And alle angels in heuen þat wer,
Þat him ani wittnesse bere
Þat he was worþi to sitten in se
Þer swete Jhesu was won to be:
Þurch þe pouwer of godes mizt
Seuen days and seuen nizt
Angels fellen adoun in to helle:
In holy writ we heren it telle,
For pride þat was in hem lizt,
Of heuen blis þai lorn þe sizt.
And as we finden in lectrure —
Y not wheþer it be in holy scripture —:
Þo Liztbern sat in his se
And seyd he was worþier þan he:
For þe mone bar him witnesse,
It waxeþ and wanieþ more and lesse;

*) Diese Version des Ms. Auchinl. ist in 2 Bruchstücken erhalten: das erste, 2 foll. (v. 1—352) ist jetzt in Mr. David Laing's Privatbesitz, nachdem diese 2 Blätter früher als Deckel von blank paper books gedient hatten, welche vor 1750 von einem Professor von S. Andrews als »note books« angekauft wurden. Der andere Theil findet sich fol. 14—16 in Ms. Auch., als 8tes Stück dieser Sammlung (die ersten 5 sind ausgefallen, das Ms. beginnt jetzt mit 6: Gregorius). Beide Fragmente sind von David Laing in: A Penniworth of witte: Florice and Blaunchefiore: & other pieces of ancient Engl. poëtry selected from the Auch. Ms. Printed at Edinburgh for the Abbotsford Club 1857 herausgegeben. — Die Ausgabe dieser Fragm. folgt hier mit Erlaubniss Furnivall's nach einer auf meine Bitte von Miss Toulmin Smith für die Early Engl. Text Soc. angefertigten Abschrift des Ms. für das 2. Fragm., während das erste auf Laing's Ausg. basirt.

Þe se þurch vertu of godes mizt
Ebbeþ and flouweþ day and nizt;
Þis tvay no habbe neuer rest,
Naiþer bi est no bi west.
In heuen Pride first bigan
In angels, ar it cam in man;
And for it com out of heuen
And was þe form sinne of seuen,
Þerfore, wiþouten lesing,
Of alle sinnes Pride is king.
Lete we now Pride be,
And to Adam wende we,
And loke we hou him spet
Þat þurch his wiues abet
And þurch þe fendes entisement
He brak godes comandment.
God — yblisced mat he be! —
He forbede Adam an appel-tre,
Þat he ne schuld of liif no lim
No frout þerof nim.
Þe fende in licknesse of an adder
Clombe opon þe tre wiþouten ladder
And cleped to him Adames wiif,
For to apair Adames liif.
And Eue to þe nadder cam,
And at þe nadder an appel nam:
Þe fende gat alle þat he fond,
And tok it Eue in hir hond
And seyd: »ete þou, and Adam, of þis,
And ze schul ben al so wiis
As god, þat sitt in . . . ,
And witten alle his . . .
. . ze no schuld nouzt se no here
Which godes . . . . . ere:
Þerfore he it zou forbede
Ite schuld nouzt comen in zour hede«.
Eue of þe nadder þe appel nam,
And to Adam anon him cam
And seyd: »do as Ich þe rede:
And it schal be þe best dede
Þat euer zete þou dest ywis:
Ete of þe appel þat here is,
And þou schalt be, wiþouten lesing,
Also wise of alle þing
As he þat it forbede
It schuld nouzt comen in þine hed«.
Þurch þe fendes comberment
And þurch his wiues enticement
Godes comandment he breke:
þat he and his wiif eke
Seþþen hem rewe boþe ful sore,
Þat þai leueden þe fendes lore.
In þe boke it is ywrite:
Þo þai hadde of þe appel bite,
Aiþer of oþer aschamed was
And hiled her kinde wiþ more and gras.
Adam was of god aflizt,
And went and hidde him anon rizt.
And god out of heuen cam
And cleped anon after Adam.
Þan seyd swete Jesus:
»Adam, Adam, why destow þus?
Þou hast ybrouzt þi selue in wo
And Eue, þi gode wiif, al so;
For þou hast min hest ybroke,
For soþe, Adam, ichil be wroke;
Ze haue ydon a sori dede,
For soþe, ze schul haue zour mede«.
Þo Jesu hadde to hem speke
And told hem þat he wald ben awreke —
Yblisced be his nam seuen! —,
He steyze of him in to heuen.
And þer after anon rizt
He sent to hem an angel brizt
Wiþ a brenand swerd,
And drof hem in to miduerd,
Adam and Eue, his wiif,
In care þer to leden her liif.
Gret pite it was to here
Of Adam and of Eue, his fere,
Hou þai wepen and grad allas,
Þo þai schulden for her trespas
Out of paradys ygon —
It was pite to heren her mon.
Þo Adam in to erþe cam,
Bowes leues and gras he nam:
A loze he þouzt to biginne,
He and his wiif to crepen inne.
And þo þe loze was ymaked,
Þai lay þe[r]in all star naked,
Sex days and sex nizt,
For hunger wel iuel ydizt:
Euerich day þai souzten mete,
Bot nowhar þai no couþe it gete.

Þo sex days weren agon
And þai no founde mete non,
Eue bigan for to crie:
»Allas, Adam, for hunger we dye!
Alle þe sorwe þat þou art inne,
Certes, alle it is for mi sinne.
Adam, ich beseke þe,
Sle me, ȝif þi wille be:
For, wer ich out of godes siȝt,
Par auentour, Adam, þan þou miȝt
Oȝein in to paradys wende
And haue þe blis wiþouten ende«.
»A, woman«, quaþ Adam þo,
»Allas, why seydestow so?
Wostow make me so wode
To sle min owhen flesche and blode?
Boþe in flesche and in bon
Jesus Crist haþ made ous on:
He made þe of mi ribbe —
Þou miȝtest be me no ner sibbe.
Ȝif þou þenkest more so,
Þou wilt bring ous in more wo:
Ȝif god sende on ous his curs,
Þan schul we fare þe wors.
Bot go we forþ and seche mete,
Wher þat we may ani gete
And for fauȝt dye we nouȝt,
Ȝif we mow finden ouȝt«.
Þai went forþ and mete souȝten,
And of hem seluen litel rouȝten.
Astay went to seche mete,
Þai seyȝen bestes stonden and ete;
Ac þai no couþe finde non,
As wide as þai couþe gon.
Þan seyd Adam þus:
»No hadde wretþed swete Jhesus,
He wald haue sent ous mete anouȝ,
Hongend opon ich bouȝ,
As he doþ þis wilde bestes,
And whe hadden holden his hestes;
Bot for we haue his hest ybroke,
Þerfore he wil ben awroke.
Þerfore, Eue, mi rede it is:
For whe han don amis,
Go we out of þis wode schawes
And liue we in pennaunce fourti dawes:
And at þe fourti dawes ende
God almiȝti, þat is so hende,
And we miȝten his loue gete,
Þan wolde he send ous mete«.
»Sir«, quaþ Eue to Adam þo,
»Þat wold bring me more wo,
So long penaunce for to take,
Bot ich it miȝt an ending make;
Ȝif mi penance weren ybroke,
Þan wold god ben awroke
And be wroþer þan he is,
And ich dede eft amis«.
»Eue«, quaþ Adam anon riȝt,
»Nouȝt bot do þan what þou miȝt!
Wende to þe water of Tiges anon
And step in opon a ston;
And whan þou art comen in,
Wad in vp to þi chin
And fond to stond þerin all stille
Fourti days to fulfille.
And ȝchil in to þe flom go
And stond þerin fourti days and also
Sex days mo and sex niȝt,
Þurch þe help of godes miȝt:
For in sex dayes and seuen niȝt
Alle þe warld was maked and diȝt,
And fulfild on þe seuen day;
þerfore, as forþ as y may,
Ȝchil fond to helden stille
Sex days more to fulfille.
Þat ich rede we biginne
And do penaunce for our sinne.
And for þe penaunce wil be so hard,
Par auentour þan afterward
God, þat haþ ȝeuen ous liif so,
Wald sende ous sustenance þerto«.
Eue vnderstode his rede
And dede as Adam hir bede.
As it telleþ in þe boke,
Aiþer at oþer leue tok;
Eue in to Tiges wode
And vp to þe chin sche stode,
And in to þe flum wode Adam
And his penaunce vndernam.
Þo þai hadde stonden þare
In miche wo and miche care,
Tventi days stonden inne
In þo to waters in pine:

Þe fende þouȝt him to awreke
And her penaunce for to breke.
And formast he com to Eue,
To brengen hir in misbileue —
For Eue hadde leued his lore,
He hoped þat sche wald more —
And seyd: »Eue, wele is þe!
Þi lord sent þe word bi me
Þat þi trespas is forȝeue,
Þat þou dost oȝains his leue.
Com out of þat water anon!
And as so swiþe astow miȝt gon
Go and sigge Adam so,
And bring him out of his wo!
And Ichil go þider wiþ þe
And say him as Ichaue don to þe«.
Of þat tiding Eue was glad
And dede as þe fende hir bad:
Out of þe water sche com anon
And wiþ þe fende dedde hir to gon.
Þo Adam hadde of Eue a siȝt,
He wist wele anon riȝt
Þat þe fende hir hadde ouercomen
And out of hir penance ynomen;
And ful gode ȝeme he nam
It was þe fende þat wiþ hir cam.
And seyd: »Eue, allas allas,
Now is wers þan it was!
He þat comeþ in þi compeynie,
Now he haþ ygiled þe tvie:
For soþe, Eue, þat is he
Þat giled þe to þe appel-tre
And made þe wiþ his enticement
To breke godes comandment«.
Þo Eue wist it was Satanas,
For sorwe þat in hir hert was
Sche swoned and fel to grounde,
And lay stille a ful gode stounde;
And anon as sche awoke,
For drede of god sche lay and qwoke,
And seyd: »allas — ȝif god it wold —
Þat euer was ich maked of mold!«
Adam was in gret care
Þat seyȝe his wiif so iuel fare,
And seyd to þe fende of helle:
»Ich wald þat þou wost me telle
Whi þou inwest me and mi wiif
And art about to pair our liif?
And we [did] þe neuer no dede
. . . . . stede«.
Þe fende answerd þo
And seyd: »Adam, þou art mi fo.
Sone after þe warld bigan
And god hadde fourmed þe to man,
Bi an angel he sent to me
Þat y schuld anoure þe;
And (y) seyd: þat y nold,
For, ar þou wer maked of mold,
Ich was in heuen an angel briȝt,
Of grete pouwer and grete miȝt;
And for y nold anour þe nouȝt,
In þis sorwe Icham ybrouȝt,
In to helle for to wende
And won þer wiþouten ende.
And alle þat were to mi consent,
Alle þai lien to helle ywent,
Euer to liue [in pine] and wo.
Þerfore þou art our alder fo«.
Adam, þer he stode vp riȝt,
Bisouȝt god ful of miȝt,
Deliuer out of his compeynie
Þe fende þat hadde swiche envie
To him and to his wiue Eue,
Þat fonded so her soules to greue.
Adam, þer he stode al naked,
Þo he hadde his preyer maked:
Þurch þe pouwer of godes miȝt
Þe fende went out of hir siȝt.
Þo þe sex and fourti days wer go
Þat Adam hadde yþoled þat wo,
Out of þe water þo he cam.
Þan seyd Eue to Adam:
»Adam, Adam, wele is te,
And Adam, Adam, wo is me!
Þou hast þi penaunce to þende brouȝt:
Þou miȝt be ful glad in þouȝt;
And ich may sing allas allas,
Icham wers þan ich was,
For now Ichaue eft agilt,
Seþþen we were out of paradis pilt.
Þerfore Ichil now biginne
Oȝain penaunce for to winne,
And wende and won in þisternesse,
Out of alle liȝtnesse;

Þe foule flesche þat haþ agilt,
In þesternesse it schal be pilt«.
Eue went fram Adam,
In to þesternesse till þat sche cam;
And þo sche com to a þester stede,
Niȝt and day in holy hede,
Gret wiþ child, sche duelled þare,
In miche sorwe and michel care.
Þe time neiȝed atte last
Þat Eue bigan to gret fast:
And hye bigan to gron sore
And seyd: »Louerd, merci, þine ore!
Who may telle Adam mi þouȝt,
In what sorwe þat ich am brouȝt?
Y no haue messanger non
Þat may on min eirand gon
. . . . . .
———
. . . . . .
. . . . . .
»& he seyȝe me wiþ his eyȝe,
& seyd: »Adam, þou shalt dye.
Hold þat word in þi þouȝt,
& loke þou forȝete it nouȝt!«
Þus seyd god almiȝti to me.
Þo com ich in to erþe oȝe,
& liued in trauail & in pine;
& so schulen after al mine;
Til god bicom man *in* erþe,
We schul haue penaunce — & wele is werþe:
For ich & þi moder weren at asent
To breke godes comandment.
For we haue him so agilt,
In our hertes he haþ ypilt
Boþe an euen & a morwe
Sexti woundes of wo & sorwe,
Þat schal doure to alle mi blod«.
& wiþ þat word þer Adam stode
& bigan to wepe sore
& seyd: »merci, lord, þinore!
Lord — yblisced mot þou werþe! —
Wherto was y made of erþe
Swiche pine here to dreye?
Wer time comen, ich wald dye!«
Of Adames sorwe Eue toke kepe
& bigan bitter to wepe,
& anon in þat ich stounde
Sche kneled adoun on þe grounde
& bad a bone to swete Jhesus,
Sore wepende, & seyd þus:
»Lord, ich biseche þe,
Adames sorwe put in me!
For al þe sorwe þat he is inne,
Is for mi gilt & for mi sinne«.
Adam hadde rewþe of his wiif,
& was al ful of his liif,
& seyd: »Eue, lat be þi fare,
& fond to bring me out of care!
Take Seþ in þi compeynie,
& lok þat þou fast heyȝe,
Lade him to paradise to þe ȝate,
& lat him abide þer ate
& let him stonden in þe siȝt:
& god, þat is ful of miȝt,
For he haþ nouȝt trespast so miche
As haue we, sikerliche,
Þerfore he may þe balder be
To speke wiþ Jhesu Crist, þan we«.
Eue toke Seþ anon,
& dede hem in þe way, to gon.
Toward paradis anon þai go.
& þe fende, þat was her fo,
Com & mett wiþ hem tvaye
Riȝt amid in þe waye,
& bot Seþ in þe visage:
& afterward a gret stage
In his visage it was ysene,
Where stoden his teþ kene.
»Allas allas«, quaþ Eue þo,
»What icham curssed, & o*per* mo,
þat breken godes comandment!
Now is mi sones visage schent.
Hadde we holden his hest ariȝt,
Þan hadde þe fende hadde no miȝt
For to touche nouȝt of our blod,
No hadde ydon hem nouȝt bot gode«.
To þe fende þo seyd Eue:
»Hou artow so hardi to greue
Godes creatour þat þurch his grace
Is fourmed after his owhen face?
Me þenke þat þou dost nouȝt riȝt
To wretþe wiþ þe king of miȝt.
Why artow so malicious

Toward god & toward ous?«
Þe fende answerd anon þis:
»Nouȝt toward god our malice nis,
Bot toward þe & al þe brod
Þat euer comeþ of ȝour blod:
For þurch ȝou we ben ybrouȝt
Þer wo & sinne is euer wrouȝt.
&, Eue, ichil þat þou it wite:
Seþþen þou & Adam of þe appel bite,
We haue hadde pouwer & miȝt
To dere ȝou boþe day & niȝt«.
»A, foule þing!« quaþ Seþ,
»Fro mi moder þat here geþ,
& fro me, þurch godes miȝt
Passe oway out of our siȝt!«
& þe fende, þe foule þing,
Þurch miȝt of þe heuen king
Out of her siȝt oway he nam,
þai nist neuer whar he bicam.
Eue haþ Seþ yladde
To paradys, as Adam badde.
& Eue drouȝ hir fram þe ȝate,
Sche no durst nouȝt loke in *per*ate,
Sche durst nouȝt schewe god hir face,
Bot lete Seþ abide grace.
& Seþ in þilke stede,
Sore wepeand, in holy bede
He abod þer alle stille
Godes merci & godes wille.
þurch þe vertu of godes miȝt
þer com adoun an angel briȝt,
& seyd to Seþ in þis maner,
Þat he miȝt wiþ eren here:
»God, þat al þe warld haþ wrouȝt,
Sent þe word: þou biddest for nouȝt,
Er þe term be ygon
Of fiue þousende winter & on
& fiue & tenti winter & mo,
Er þat terme be ago
& god, þat is ful of miȝt,
Be in to erþe yliȝt
& haue ynomen kind of man
& baþed in þe flom Jordan:
þan schal Adam & Eue, his wiif,
Be anoint wiþ oyle of liif,
& alle þo þat after hem comen
Þat haue ciristendom ynomen.
Go tel Adam, þi fader, þis
þat no noþer grace þer nis.
& to grayþe him, bid him heyȝe:
His terme neiȝeþ þat he schal dye.
& when þe bodi, þat haþ don sinne,
& þe soule schal parten atvinne,
Riȝt whan þat time schal be:
Miche meruayl ȝe schullen yse —
So seyt mi lord, þat alle haþ wrouȝt,
& biddeþ þat ȝe no drede nouȝt
For nouȝt þat ȝe schul here no se.
So he sent ȝou word bi me«.
Eue & Seþ her way nome
& went oȝain, as þai come,
& told Adam þe tiding
Þat him sent þe heuen king.
& Adam held vp boþe his hond
& þonked god of alle his sond.
Adam his eiȝen vnfeld:
& seþþen his sone he biheld
& seyd: »merci, swete Jhesus!
Who haþ wounded mi sone þus?«
»Bi god! Adam«, quaþ Eue,
»He þat is about to greue
Oure soules, boþe niȝt & day,
As michel as euer he may;
Þat is þe fende, þat is our fo,
Þat haþ ous brouȝt in to þis wo:
He com & mett wiþ ous tvay,
As we ȝeden in þe way
& went toward paradys:
Þus he bot him in þe viis«.
»Owe, Eue!« quaþ Adam þo,
»þou hast ywrouȝt michel wo!
Alle þat after ous be bore,
Alle schal curssen ous *þer* fore,
& alle þat after ous liuen
Boþe amorwe & eke aneuen
Schul be bisy to bere þe wo
Þat is ywakened of ous tvo.
Þerfore, Eue, telle alle þine childer,
Boþe þe ȝonger & þe elder:
Þat þai be filed of our sinne;

V. 431) Ms. þurth st. þurch, wie 421, 439, 442, 455 u. ö.; Laing liest þurch. 438) L. l. her*en*.

& bid hem ichon biginne
Niȝt & day merci to crie.
Mi time is comen, y schal dye«.
Þus Adam bad Eue, his wiif,
Techen his childer after his liif,
Hou þai schuld anon biginne
To crien merci for her sinne.
& þo he hadde ytauȝt hem þus,
As þe boke telleþ ous:
He kneled adoun in his bede,
& dyed anon in þat stede.
& as þe angel hadde yseyd:
Alle þe liȝtnisse was aleyd,
Sonne & mone lorn her liȝt,
Sex days & sex niȝt.
Eue bigan to wepe & crie,
Þo he seyȝe Adam dye;
& Seþ made reweli mon
& fel doun on his fader anon,
&, as it telleþ in þe boke,
In his armes his fader he tok,
& ful bitterliche he wepe.
& god almiȝti þerof toke kepe,
& sent adoun an angel briȝt,
Þat seyd to Seþ anon riȝt:
»Arise, & lete þi sorwe be!
& wiþ þine eyȝen þou schalt se,
God, þat al þe warld schal glade,
What he wil do wiþ þat he made«.
God, þat sit in heuen heyȝe,
Tok Adam soule, þat Seþ it seiȝe,
& bitok it seyn Miȝhel
& seyd: »haue, loke þis soule wel,
& put it in sorwe & þesternisse,
Out of ioie & alle liȝtnisse,
Til fiue þousend winter ben ago,
Tvo hundred & eiȝte & tventi mo,
Fro þe time þat he ete
Of þat appel him þouȝt so swete:
So long for his gilt
In his ward he schal be pilt
Þat maked him min hest breke;
So long ich wil ben awreke,
On him, & alle his blod eke,
Mi comandment for he breke.
& whan þat terme is ago,
To ioie schal turn al his wo:
& afterward þan schal he
Sitten in þilke selue se
Þat Liȝtbern sat, min angel briȝt,
Er pride was in his hert aliȝt«.
Þus seyd Jhesus, þat sitt an heyȝe,
& seþþen in to heuen he steiȝe.
Fram þe time þat cas fel
Þat curssed Kaim slouȝ Abel
Til Adam dyed opon mold,
As swete Jhesus Crist wold,
Ȝete lay Abel aboue erþe:
Til Jhesu Crist — herd mot he werþe —
Bad his angels þat þai scholde
Biry þe bodis vnder molde.
Þe angels al wiþouten chest
Dede anon godes hest,
I(n)to cloþes þe bodi þai feld.
Eue & hir children stode & biheld
Riȝt in þilke selue stede,
& hadde wonder what þai dede:
For þai no hadde ar þan
Neuer sen biry no man.
Þan seyd an angel, þer he stode,
To Eue & to al hir brode:
»Take ȝeme hou we do!
& her afterward do so:
Birieþ alle so þat dyen
As ȝe se wiþ ȝour eyȝen
Þat we don þis bodis here —
Doþ ȝe in þe selue manere«!
Þo þe angels had seyd þus,
Þai wenten oȝain to swete Jhesus,
To heuen þer þai formast were,
& leued Eue & hir children þere.
Sex days after Adam was dede,
God almiȝti an angel bede
Go tellen Eue, Adames wiif:
Þe terme was comen of hir liif.
Þo Eue wist sche schuld dye,
Sche cleped forþ hir progenie,
Boþe þe ȝonger & þe eldre,
Hir childer & hir childer childre,
& sayd, þat alle miȝten here:
»Þo ich & Adam, mi fere,
Breken godes comandment,
Anon his wretþe was ysent
On ous, & on our progenie:

& þerfore merci ȝe schul crie,
& boþe bi day & eke bi niȝt
Doþ penance bi al ȝour miȝt!
& þou, Seþ, for ani þing
Ich comand þe on mi blisceing
Þat þi fader liif be write,
& min also, eueri smite,
Fro þe bigining of his liif
Þat he was maked, & ich, his wiif,
& hou we were filed wiþ sinne,
& what sorwe whe han liued inne,
& in whiche maner þat þou seye
Rediliche wiþ þine eiȝe
Þi fader soule to pine sent,
For he brak godes comandment.
Alle þis loke þat þou write,
As wele as þou kanst it dite,
Þat þo þat be now ȝong childre
Mai it see, & her elder,
& oþer þat here after be bore,
Hou we han wrouȝt here bifore,
Þat þai mowe taken ensau*m*ple of ous
& amenden oȝain Jh*es*us«.
Þo Eue hadde þus yseyd
& hir erand on Seþ yleyd,
Sche kneled adoun & bad hir bede,
& riȝt in þilke selue stede
Þat alle her kin stoden & seyȝe
Where, sche dyed biforn her eyȝe.
Anon riȝt as Eue was dede,
Her children token hem to rede
& beren hir þilke selue day
Vnto þe stede þer Adam lay,
& biried hir in þilke stede
Riȝt as þe angels dede
Þat biried Adam & Abel:
Þerof þai token hede ful wel.
& þo sche was in erþe ybrouȝt,
Þai were sori in her þouȝt
& wopen & made miche wo,
Þo Adam & Eue was ago,
Boþe an euen & a morwe
Þai wopen & made miche sorwe.
& at þe four dayes ende
Jh*es*u made an angel wende,
& seyd, þer þai wepen sore:
»Doleþ sex days, & na more,
Þe seuen day rest of ȝour sorwe,
Boþe aneuen & a morwe!
For god þat alle þe warld haþ wrouȝt
& alle þe warld made of nouȝt,
As him þouȝt it wald be best,
Þe seuen day he toke rest.
& anoþer þing witterly:
It bitokneþ þe day of merci:
þe seuenday was sononday,
& þat day schal be domesday
& alle þe soules þat wele haue wrouȝt
Þat day schul to rest be brouȝt«.
Þo þe angel hadde his erand seyd
Þat god almiȝten hadde on hi*m* leyd,
In to heuen þe way he nam —
Þai wist neuer whar he bicam.
Seþ anon riȝt bigan,
Of Adam, þat was þe forme man,
Al to gider he wrot his liif,
As Eue hade beden, Adames wiif.
As telleþ þe boke, þat wele wot,
In ston alle þe letters he wrot,
For fir no water opon mold
Neuer greuen it no schold.
Þo Seþ hadde writen Adames liif,
& Eues, þat was Adames wiif:
Riȝt in þilke selue stede
Þer Adam was won to bide his bede,
In þilke stede þe bok he leyd —
As wisemen er þis han yseyd —
Þer Adam was won to biden his bede,
& leued it in þilke stede.
& þer it lay alle Noes flode
& no hadde nouȝt bot gode.
Long after N[o]es flod was go,
Salamon þe king com þo,
Þat was air of Dauid lond:
& Adames liif þer he fond,
& al in ston writen it was,
& damaghed non letter þ*er* nas.
For alle þat eu*er* Salamon couþe
Þink in hert or speke wiþ mouþe,
On word he no couþe wite

V. 669) Ms. To st. þo. 670) Ms. al miȝten st. almiȝti.

Of alle þat euer was þer write,
He no couþe o word vnderstond
Þat Seþ hadde writen wiþ his hond.
& Salamon, þat was wiis,
Bisouzt þe king of paradys
Þat he schuld for his mizt
Sende him grace fram heuen lizt
Þat he mizt haue grace to wite
What þing weren þere ywrite.
God — yblisced mot he werþe! —
He sent an angel in to erþe,
Þat tauzt Salamon euer smite
Alle Adames liif ywrite,
& seyd to Salamon ywis:
»Here, þer þis writeing is,
Rizt in þis selue stede
Adam was wont to bid his bede.
& here þou schalt a temple wirche,
Þat schal be cleped holi chirche;
Þer men schal bid holy bede,
As Adam dede in þis stede«.
& Salamon þe king anon
Lete reren a temple of lime & ston:
Þe first chirche vnder sonne
Þat euer in warld was bigonne.
Now haue ze herd of Adames liif
& of Eue, þat was his wiif,
Whiche liif þai ladden here on mold
& seþþen diden, as god wold.
& þo Adam in erþe was ded,
For sinne þat com of her sed
God sent Noes flod
& adrenched al þe blod —
Swich wreche god nam
Of alle þat of Adam cam —
Saue Noee & his wiif,
Þat god hadde graunted liif,
& his children þat he hadde,
To schip wiþ him þat he ladde.
Of Noee seþþen & of his childer
We beþ ycomen alto gider.

& seþþen þai leued in swiche sinne
Þat for þe liif þai liueden inne
Sodom & Gomore, þat wer þo
Swiþe noble cites tvo,
Boþe sonken in to helle,
As we here clerkes telle.
& anoþer noble cite,
Þat was yhoten Niniue,
Was in þilke selue cas;
Bot as þe prophete Jonas
Bad for hem day & nizt
To swete Jhesu ful of mizt,
& made boþe king & quene
& alle þat oþer pople bidene
In her bedes he made hem wake
& hard penaunce he dede hem take:
& þo þai were to penaunce pilt,
God forzaf hem her gilt;
Þus Niniue saued was
Þurch bisekeing of Jonas.
Zete after Noes flod
Al þat com of Noees blod,
Weren he neuer so holy man,
For þe sinne þat Adam bigan
Þer most non in heuen com,
Er god hadde his conseyl nome
To lizten in þe virgine Marie
& on þe rode wald dye,
For to biggen ous alle fre —
Yherd & heyed mot he be!
Now haue ze herd of swete Jhesus,
As þe bok telleþ ous,
Of þe warld hou it bigan
& hou he made of mold man.
Jhesu þat was nomen wiþ wrong
& þoled mani paines strong
Among þe Jewes, þat wer felle,
To bring Adam out of helle:
Zif ous grace for to winne
Þe ioie þat Adam now is inne.

V. 732) blod st. brod?

3. Magdalena.

a) aus Ms. Laud 108, fol. 190.

SLeiȝe men and egleche, : and of redes wise and bolde,
Lustniez nouþe to mi speche, : wise and vnwise, ȝongue and olde:
No þing ich eov nelle rede ne teche : of none wichche ne of none scolde,
Bote of a lif þat may beo leche : to sunfule men of herte colde.
Ich nelle eov noþer rede ne rime : of kyng ne of eorl, of knyȝht ne of swein,
Ake of a womman ichchulle ov telle : þat was sunful and forlein:
A swyþe fol wumman heo bicam, : and þoruȝ godes grace heo was ibrouȝht aȝeyn,
And nouþe heo is to Crist icome, : þe fayre Marie Maudeleyn.
Of hire ichulle ȝeou telle nouþe : al hou and ȝware heo was ibore,
Ȝif ȝe to me wullez iheore : and habben of god þonk þare fore.
Þis word Marie so is briȝh(t)nesse : and bitokne þe steorre of þe se,
And soruwe also and biturnesse, : ase þe bok tellez me;
For ȝwane a man fielez in is heorte : þat he hauez muche misdo,
And him þare fore biguynnez to smeorte, : þat is to him bitur and wo,
He mournez and he sikez ofte: : Þis ilke Marie fierde also,
Þat þing þat was hire leof and softe : was sethþe hire fulle fo.
In þe Castel of Magdale : þis faire wumman was ibore:
Heo was icleoped in propre name : þe Maudeleyne riȝht þarefore.
To speken of hire ich am wel fous, : and it likez me ful murie.
Ire fader was hoten Sire Titus, : and hire moder Dame Euchirie,
Hire broþur was cleoped Lazarus, : and Martha was hire soster:
Heo was debonere and pitiuous : and heo was a seli foster.
Heore fader and heore moder boþe : comen of riche kunne,
Of bolde kyngus and of quienes, : men of muchele wunne:
Of castles and of tounes, : of londes and of þeodes,
Of halles and of boures, : of palefreiȝes and of stedes;
Large huy weren of heore metes : to heom þat hadden neode,
To men goinde and eke sittinde, : þat heore bonene wolden heom beode.
Wyse men and sleyȝe : oueral huy weren itolde.
Þo þat huy scholden deiȝe, : and so huy weren iholde:
Heore londes and heore leodes : huy delden alle a-þreo,

V. 11) Ms. briȝhnesse. bitokne st. bitokneth. 19) fous, 189, 457 vouse, = ready. 20) Ms. Ire st. hire. 24) wunne winne = wealth.

Tounes and heore þeodes, : heore guod and heore feo,
To feoffen heore children : þarewiz echon,
For huy ne scholden nouȝt striue : ȝwane huy heom weren atgon.
Wel sone þere aftur, : þo huy nede scholde,
Deiden fader and moder, : ase Jesu Crist it wolde.
Bi heom men duden sone : ase huy ouȝten to done:
And to heore longue home : brouȝten heom ful sone.
Jesu Crist of heouene : of heom habbe merci
And for is names seouene : fram helle heom waraunti!
Huy diȝhten heore londes : among heom alle þreo,
And with heore hondene delden : heore gold and heore feo:
To Marie bilefde : þe castel Magdale,
Þarefore Maudeleyne : formest icleoped was heo;
Lazarus hadde þat haluendel : of al Jerusalem,
Of wodes and fieldes and of sart (!) : al mest to Bedlehem;
Martha was ifeoffed : with þe Betanie
And also with Genezarez, : bote þe bok us lie.
Marie heo ne tolde nouȝt : bote al of hire pruyde,
Ake þaron was al hire þouȝht, : and faire hire to schruyde,
And sethþe for to walke aboute : to don hire flechses wille,
To gon and eorne feor and neor, : boþe loude and stille;
For soþe, heo was riche inouȝh, : and so heo moste nede:
Manie riche men hire leiȝen bi : and ȝeuen hire gret mede.
Lazarus spendede al is þouȝht : opon his chiualerie,
Of oþur þingus ne tok he no ȝeme, : ne to housebondrie.
Þe selie Martha, þat oþur suster, : heo was of redes guode,
Ase þei heo and hire soster : neren nouȝt of one blode.
Martha nam hire broþur lond : and hire sustres also,
And dude heom teolien wel inouȝ, : ase wys man scholde do;
Þarewith heo fedde alle heore men, : and cloþede heom also,
Pouere men and wummen, : þat weren neodfole and in wo.
So fair womman nas þare non : in none kunnes londe
Ase Marie was of bodie, : and of fote and honde;
So more fairore þat heo bicam, : þe more of hire was prys:
Þe more fol womman heo wax : and sunful and unwys.
Hire riȝhte name Marie : oueral heo les þarefore,
Sunfole wumman men cleopeden hire : bihinde hire and bifore.
Þo þis wumman hadde iheord : þat hire name was ilore,
Þat heo was so bigyled and bicherd, : wo was hire þarefore;
Þo men hire cleopeden sunfule : and lieten hire riȝhte name,
Heo wax kareful and dreori of þouȝht : and gan sore to schame.
Þo nolde heo nomore : bifore þe riche men come;
In to hire castel for sorewe : heo hauez hire inome,

V. 33) wiz = with, z für th ist häufig im Ms. Laud 108. V. 44 steht im Ms. hinter dem vorigen Verse, wie 269. 65) Ms. pris mit übergeschr. y. 70) bicherd, auch 440, = deceived. 71) e in lieten übergeschr.

For to ore louerd cam and prechede : oueral in þat londe.
Martha hire suster ofte bifore opbraid : hire schame and hire schonde
And chidde hire ful ofte : for hire lecherie,
Boþe fastinde and eke ful, : þat vnneþe he miȝhte it drie.
A man of þat contreye : þat heiȝhte Symond leperous,
Also þe bok us tellez, : bad ore louerd to is hous,
And is deciples tweolue : with him, to þe mete,
For he ne miȝhte nouȝht him sulf : fram heom alle ete.
Marie þis iheorde : and þarof was ful glad,
A smeorieles to greiþi : þarto he was ful rad,
Heo wende to Symundes hous, : þat noman hire ne bad,
To ore louerd Jesu Crist; : and ful sore heo was of-drad,
For þat he was so sunful, : bifore ore louerd to come,
Careful heo was and sore aferd : forto beon inome,
Heo ne dorste ore louerd repie nouȝht : bihinde ne bifore,
Ne noman hire nolde cleopie, : and þat hire grefde sore.
Þo ore louerd was isete : in Symundes house þere
And his apostles to þe mete, : þat with him þo were,
Ore louerd sat and þouȝhte muche, : ake bote luyte he ne eet.
Marie þat was so sunful : heo crep doun to is fiet,
Heo custe is fiet and wusch also : with hire wete teres,
And wipede heom afturward : with hire ȝeoluwe heres,
Out of hire boxe heo nam : oynement ful guod
And smeorede ore louerdes heued : with ful blisful mod.
Judas was þare biside and smulde hit, : and þarefore he was neiȝh wod,
Þat swote smul him culde neiȝh : and gremede is sorie blod,
And bad don up þat riche þing : þat heo ore louerd gan with smeore;
To spene it so in wasting, : he seide, it was gret lure,
And seide: »it mai beon isold ful deore, : to bugge with muchel mete,
Pouere men þarewith to freueri : of drunch and of mete«.
Þo saide ore louerd to Judas: : »lat þou þis wumman beo!
Ful guod weork it was and is : þat heo wurchez in me;
For ai schulle ȝe pouere with eov habbe, : and so ne worth eov me.
Þi toungue moste bien ischaue, : to speche heo is to freo«.
Symund leprous iheorde þis; : he þouȝhte wel manifold
Þat, ȝif þes profete were also wys : ase he is fore itold,
He nolde soffri þis fole wumman : his bodi enes to reppe,
For no weork þat heo can do : toward him enes steppe.
Ore louerd wuste is luþere þouȝht, : ake þarof stod him non eyȝe:
»Symund, þou þenchest muche for nouȝht. : sumþing ichulle þe seiȝe«.
»Maister, seye«, seide Symound, : »ich it bidde þe!
For þou noldest for no þing : segge onriȝht to me«.
»An vsurer was ȝwilene : þat hadde dettores tweyne,

V. 77) he = heo, wie 86, 158, 542. 88) repie, 110 reppe, = touch. 92) eet aus eat corrig. 103) st. of drunch and of mete ist am Rande nebengeschr.: to drinke and to ete, um den identischen Reim zu vermeiden.

Þat swyþe longue ȝwyle : dette him scholden beyne :
Þat on him scholde fifti panes : and twenti þarto,
Þat oþur him scholde of dette : fifti panewes also.
And noþur of heom nadde : ȝwareof þe dette forto ȝelde.
Huy ȝolden, þo he it creuede, : ase þe bok us telde(!).
Ȝweþur of heom tweine : cudde him more loue þo?«
»Maister, he þat more ȝaf, : me þinche, so mote i go«.
»For soþe, Symund leperous, : þou hauest idemed ariȝht.
For sethþe ich cam into þin hous, : þou ne custest me no-wiȝht,
Ne þou ne wusche nouȝt mine fiet : with watur ne with teres,
Ne þou ne wypedest heom nouȝht ȝuyt : with cloþe no with heres,
Min heued on none halue : with no manere oynement
Ne smeordest, with none salue : ne with no piement;
Sethþe ich cam in to þin hous, : þis wumman nolde blinne
Mine fiet to wasche and cusse : withouten and withinne,
And to wipen heom sethþe afturward : with hire faire here,
Min heued also to smeorien : with riche oynement and dere.
»Op aris, þou wumman, : þine sunnes þe beoth forȝyue!
Also ich nouþe can and may, : of me þou art ischriue«.
Marie þe Maudeleyne : ore swete louerd hire schrof,
Swete Jesu Crist out of hire : seue deuelene he drof.
Ore louerd makede hire is procuratour, : his leof and is hostesse;
Heo louede him with gret honour : in pays and in destresse.
Martha hire suster was ful sik, : and so heo hadde ibeo ful ȝore,
At hire bi hinde heo hadde ibled : seuen ȝer and more;
Heo ne miȝhte for noþing : no leche-craft afongue,
Are ore louerd, heouene king, : among heom þare gan ȝongue,
And ȝaf hire is swete blessingue : and helde hire of hire sore
And bad hire beon hol and sound; : and so heo was euereft-more.
Heore beire broþur Lazarus : was swyþe sikel a man.
Jesus hereborewede at heore hous, : ȝwane he bi heom cam,
And his apostles alle, : ȝwane huy þare forth come:
Heore in huy gonne cleopie : an ase heore owene it nome;
Al swuch ase þare inne was : huy eten and huy drounke —
Men habbez ofte note of þing : þat luytel it habbut swounke.
Þo Jesus hadde þare ibeo : ase longue ase he wolde,
He wente to an oþur contreye, : for men iseon him scholde.
Marie he ȝaf is blessingue : and Martha and Lazarus,
Muchele and luttle, elde and ȝongue, : þat woneden in heore hous.
Aftur þat he was iwend, : Marie was egleche:
Crist hire hauede aboute isent : to sarmoni and to preche;
To sunfole men he was ful rad : to wissi and to teche,
And to sike men heo wa(s) ful glad : to beon heore soule leche,

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V. 117) n in beyne übergeschr. 127) s in heres ist von and. Hand angesetzt. 129) Ms. smeredest smeordest, doppelt. 130) Ms. wumnan. 142) craft ist am Rande zugesetzt. 146) a übergeschr. 149) an = and. 159) Ms. wa st. was.

Mani on to cristinedom : heo brouȝhte, and out of sunne,
Fram lecherie and horedom, : þoru schrift, to joye and alle wunne.
Aftur ore louerdes passione : in þe þrittenþe ȝere
Giwes weren proute and grimme, : olme and of luþere chere :
Seint Steuene to deþe huy stenden, : þat was ore louerd ful deore,
And manie men huy flemden : þat Cristes limes were.
Non apostle ne moste liue : in giwene londe,
Alle huy weren of londe idriue : with wrathþe and nyþe and onde.
Seint Maximus was þo : with godes apostles bicome;
Sixti ant ten deciples : togadere heom hadden inome;
Marie þe Maudeleyne : and hire broþur Lazarus
And heore suster Martha : and þe bischop Maximus,
Mani mo of cristine men, : wel mo þane i can nemne,
Weren ihote fleme, : and some to quelle and brenne.
Huy weren in a schip ipult : withouten ster and ore,
Þat huy scholden beon furfaren : and ne libben nomore;
Þare nas noþur ido with heom : noþur watur ne bred,
For huy scholden of-hongrede beon : and sone þare-afturward ded.
Huy schypeden in þe salte se, : ase Jesu Crist it wolde,
Forto þat tyme scholde beo : þat huy ariui scholde.
To Marcile þe wynd heom drof, : a gret name-couth cite.
Euerech of heom oþur schrof, : are huy comen out of þe se.
Huy ne founden þare no freond : þat wolde heom hereboruwe,
Cristine man ne no giv, : an eue noþur a moruwe,
Ne ȝyuen heom mete ne drinke noþur : ne lissen heore soruwe,
Ne noman, for loue ne for swunch : þat huy miȝhten of bugge ne borewe.
In one olde porche : huy stunten al þat nyȝht,
Withoute liȝht of torche, : withoute fuyr and candle briȝht :
Þe porche was an old hous, : of olde weorke iwrouȝt;
Þudere in huy weren alle wel vouse : þat of þe se weren ibrouȝht,
For huy nusten elle-ȝware : þat huy stunte miȝhte,
Bote huy hadde gre(t) schame and teone, : and giwes with heom to fiȝhte.
Þare huy duelden al þat nyȝht : forto it was day a moruwe.
Þe sarasins heom boden fiȝht, : to echen heore soruwe.
Alle þe men þat fram þe se : þuder weren icome,
Huy nusten ȝwodere huy miȝhte fleo; : forþi huy weren inome.
Huy weren ihote ope lyf and lime : Jesu Crist fursake,
And, with þretningue and with strif, : to heore false godus take.
Þe Marie Maudeleine : heo saiȝh þat folk arise,
Riche and pouere, knyȝht and sweyn, : to don þat sacrefise:
Heo was anuyd and of-drad, : þat hire bigan to grise;
To speken of god heo was ful rad, : and so dude on hire wise.
Op heo stod with wordes bolde, : with briȝht neb and glade chere,
And seide: »herkniez to me, ȝunge and elde, : þat wullez beon Cristes:

V. 163) olme, altn. ólms = furious. 175) furfaren st. spilt. 188) Ms. hold mit wegpunctirtem h. 190) elle st. elles. 191) Ms. gre st. gret. 203) Das Reimwort fehlt.

Ne bilieuez nouȝht opon Mahun, : ne on Teruagaunt, is fere,
For huy beoth boþe deue and doumbe : and huy ne mouwen iseo ne ihere,
Ne huy ne mouwen eov helpe nouȝht : of none kunnes þingue,
Þei men of heom ȝelpen ouȝt, : ne no guod to eu bringue :
For huy bez doumbe and deue, : crokede and eke blinde,
Heore miȝhte is fallen to grounde : biforen and bihinde.
Ake ȝe schulle lieuen on Jesu Crist, : oure heiȝe heouene kyng,
Þat al þis worldes maister is, : withoute ani ending,
For he may don is wille : of euereche cunnes þing
Þat ȝe wilniez with riȝhte : and withouten suneguyng;
He is withoute þe biguynningue : and he is withouten ende,
Withoute fuylþe and sunegyng, : so corteys and so hende
Þat al þing þat man with skile him biddez : he wole him ȝyue and sende,
To man þat goth and eke rit, : þat wole to him wende;
He is wuryte of alle þing, : he makede heouene and helle,
Ne may no kayser ne no kyng : his vertues alle telle;
Þe man þat him seruez wel : ne may him no feond cwelle,
Ake huy þat wullez aȝein him fiȝhte : to grounde he wole heom felle;
He makede day and eke nyȝht, : steorrene and sonne and mone;
Þe man þat trewe is and louez him ariȝt : he wole graunti him is bone,
And þat he biddez him with treouþe : he it grauntez him ful sone,
He helpez boþe king and knyȝht, : þe pouere alle mididone«.
A riche prince of sarazins : þudere was icome,
With him is wyf and his mayne : þat with him he hadde inome.
To Maries prechingue : he lustnede ful sone;
For þat heo was so fair a þing, : to hire huy token guod gome.
Þe sarazins onvele : weren fulle of nyþe and hete.
Þo it was time of mele, : huy wenden to heore mete;
Þo huy comen hom vnsele : and þarto weren isete,
Cristes men to delen guod : ful clene huy hadden forȝete.
Þare weren of cristine men : mo þane sixti and tene;
Noman nadde reuþe of heom, : and þat was þare isene:
Huy weren witoute mete and drunch, : in gret hongur and in tëone,
Ne huy ne duden no weork ne swunch, : ne noþiȝg men nolde heom lene.
Hit was in one nyȝhte : aftur þe þridde day,
Þat þis riche princes wif : in hire bedde lay:
Þare cam Marie Maudeleyne : and biforen hire heo stod:
»Dame, me þinchez þou art vnhende; : for þou hast muche guod,
Of þe ich habbe gret feorlich : and muche me þinchez wunder
þat þou last Jesu Cristes folk : þus steorue for hungur;
Bote ȝif þou oþur þi louerd : lissi heore kare,
Wite ȝe midiwisse : sorewe eou schal beon ful ȝare:
Swuch a fierd schal opon eov come : þat schal eov so furfare
And aquellen eou and eouwer folk, : huy nellez eov noþing spare«.

V. 216) biddez st. bit. 218) Ms. wuryte st. wuyrte. 220) Ms. urspr. dwelle, in cwelle corrig.

Þis riche princes wif þis word : nolde hire louerd nouȝht telle —
For soþe, heo was puyrliche vnwys, : in sawe and in spelle.
Þe oþur nyȝht þe Maudeleyne : eftsone ȝeode hire to
And spak to hire wel stuyrneliche, : and þe þridde ńyht also;
And ȝuyt heo nolde hire erinde : to hire louerd do.
Marie cam þe feorþe nyȝht : and bifore þe prince heo stod:
»Slepestou, tyraunt, þou deueles knyȝht, : of Sathanasses blod?
Þi wif, þe naddre, heo is amad, : ich holde hire puyr wod:
Heo nolde þe telle þat ich bad, : for vuele ne for guod.
Þou hauest mete and drunch inovȝ : and luytel oþur care,
And soffrest Cristes men with wouȝh : for hungur þus furfare!
Bote þou amendi heore stat sone, : þe is sorewe al ȝare:
Þare schal so strong folk come þe aȝein : þat wollez þe luytel spare,
With sweord and spere huy schullen þe sle : and al þi folk furfare«.
Þe Maudeleyne ȝeode fram him : and liet him ligge þare.
Þe quiene awok and siȝhte sore : and tolde hire louerd so;
Þo þouȝhte him þat he iwarned was : þreo nyȝhtes and mo.
Heo tolde him þat hire was iseid : and also ihote to do
Feden Jesu Cristes men : and lissi heom of heore wo,
Oþur heom scholde sorewe inovȝ : and kare comen heom to.
Þo seide þe prince: »Dame, ȝwat schulle we do
Of þisse opene warningue : þat is icome us to?«
»Betere is þat we Cristes men : swyþe wel heom fiede and schruyde,
Þene we tellen luyte of heom : in vilte oþur in pruyde«.
Huy token Jesu Cristes men : and ladden hom to heore inne;
Al þat heom was neod huy founden heom : with loue and alle wunne.
Þe Maudeleyne heom radde wel : to witien heom fram sunne,
So þat heom ne þorte neuere drede : of Sathanases kunne.
Opon a day heo bigan : godes word forto preche
And of godes lawe, with gret wit, : ase heo þar miȝhte a-reche;
To leden heore lyf in guod fey : alle heo gan heom teche,
And forto louie god and don awey : wrathþe and onde and wreche.
Þe prince saide þo to hire : with egleche wordes and bolde:
»Miȝht þou proui with treuþe, : þat þou prechest may beo wel iholde?«
Þe Maudeleyne seide: »ȝe, : ich am redi eov to teche,
Bi ore maistres conseile : and mid is holie speche
Þat is seinte Petre of Rome, : hov ȝe schullen on take
Þe blisse of heouene for to afongue : and þe feondes lore forsake«.
Þo seide þe prince anon : and is wyf also:
»We beoz boþe redie anon : þine wille forto do,
So ase þi louerd is : of so muchel miȝhte
Þat he may, ȝwane he wole, : at is wille alle þingus diȝhte:
Bide þine louerd, heoue king, : þat is us alle aboue,
So ase he may don alle þing, : and also for is moder loue,

V. 260) Ms. stronk st. strong. 265) Ms. said in seid corr., wie 281. V. 268 u. 9 sind im Ms. ein Vers. 272) hom st. heom. 290) heoue, auch 437. 575.

And for þine bisechingue, : þat he ȝyue a child þat beo a sone:
And at þane forewarde : we wollez with eov wone,
Ore kinedom also forth with us : his owene we wollez bicome,
And we wollez ȝelden aȝein to is men : þat we heom habbez binome«.
Þo seide Marie þe Maudeleine: : »þat nelle ich nouȝht bileue,
A preiere to mi louerd to make : nele me noþing greue.
»Ich bidde þe, swete Jesu Crist, : þat makedest sonne and mone,
Þat þou þis prince siende a child, : and þat it beo a sone«.
Heo bad with guode heorte and milde. : heo was iheord ful sone:
Þat ilke nyȝht huy geten a child, : ase god heom ȝaf grace to done.
Þo þe prince wuste : þat is quiene was with childe,
Anon riȝht toward Jesu Crist : he wax meoke and milde.
Huy leten heore vuele dedes : þat weren so wikke and wilde,
And aftur godes dedes : huy wrouȝhten a gonne buylde.
Þo swor þe prince and seide: »bi heued min, : wiende ichulle to Rome
And bicome a pilegrim : and don aftur þe holie dome,
And with seint Petur ichulle speke : and don aftur is redes,
Ȝif it is so ase Marie seiz : of Jesu Cristes dedes;
And ȝif þat ich him finde : at þe court of Rome,
Of him ichulle vnderfongue : fulloutht and cristindome«.
Þo seide þe lauedi : »ichulle wiende with þe,
And, þare þou art icristned, : ichulle also beo;
And ȝwane þou comest hidere aȝein, : ich may come with þe«.
Þo seide þe prince leiȝinde : to is wif agame:
»And beo nouþe ase þou seist, : mi leoue swete dame,
Bote in schipe wexez ofte soruwe, : peril and teone and grame;
And þou art nouþe with childe, : couth is þat guode fame:
In þe se þou miȝhtest : ful sone hente schame —
Ȝuyt hadde ich leouere ich were ihuld, : and euere to ligge lame.
Ake bilef þou athom and reste þe wel, : and ȝem alle ore þingues!
At mine aȝein-come god siende me : of þe guode tiþingues!«
Þo spak þe lauedi, þe quiene, : and feol adoun to is fote:
»Leue louerd, þou let beo þat, : and graunte me þat ich mote!
Þis ilke sorewe wole me aslen, : bote þou do me bote«.
Ȝeot seide þe leuedi, : and weop wel swiþe sore,
Deolful and dreori heo ful adoun, : and seide ofte: »sire, þin ore!
Hov miȝhte ich libbe and beon glad : bote we to gadere wore?
We loueden us so ȝoungue, : and nouþe we beoth sumdel hore«.
So longue and ȝeorne þis lauedi bad : hire louerd þat was so hende
Þat he hire grauntede, and was ful glad, : with him forto wiende.
For neodfole bisokne : of heom and heore men
Þe holie blessingue with hire hond : Marie makede on heom,
For no wickede gost : bi þe weye ne scholde hem derie,
Þe holie rode tokningue : fram seoruwe heom scholde werie.

V. 297) Ms. no þinging. 305) a st. an, and. 328) Ms. were, in wore corr. 331) hire aus him corr.

þe Marie heo mauden wardein : of heom and of heore schipe,
Þe swete holie Maudeleyne, : in Cristes wurthschipe,
For heo was þe kingue of heouene : ieof and deore and queme,
And bitoken hire ech-del : to witien and to ȝeme.
Huy nomen with heom into heore schip : bred inovȝ and wyn,
Venesun of heort and hynd : and of wilde swyn,
Huy nomen with heom in heore schip : al þat hem was leof,
Gies and hennes, crannes and swannes, : and porc, motoun and beof;
For huy scholden passi : þe grickische se,
And for þat huy nusten hou longue : huy scholden þare-inne be.
Huy drowen op seil and ore : and schipeden anon riȝht,
Alle, þe lasse and þe more, : eorl, baroun and knyȝht.
Huy nadden bote seue nyȝht : iseiled in þat flod,
Þat huy neren sore of-dradde: : þe se wax stuyrne and wod.
Þe se bigan to flowen, : and þe wawes forto arise:
Some bigonne to swounen, : and heore heortene sore agrise.
Þe se bigan to ebbi, : and þe wynd ful stuyrne to blowe.
Ase þe quiene on hire bedde lay, : hire token ful strongue þrowes,
Heo swounede ful ilomeliche : and harde pinede þarefore,
So forto þat hire ȝoungue sone : were of hure ibore.
Þo þat child ibore was, : þe moder bigan to deye.
Þat folk gradde allas allas, : and weopen with heore eye.
Þo þe leuedi was ded, : aftur þat þet child was ibore,
Huy ne miȝhten it bileue : to make deol þare fore.
Þat child wolde souke, : and it nuste ȝwam,
Þare nas no milk aboute, : ne no mielch wumman.
»Allas«, quath þe prince, : »þat ich euere was ibore!
Wo is me for þis ȝunge child, : and for mi quien þat ich habbe ilore!
And nouþe it mot nede deye, : for souke ne hath i(t) non,
Ne i not in none halue : ȝwat me is best to don«.
Þe schipmen hieten with stuyrne mod : þat men ne schulden nouȝht spare
Þe dede quien to casten in þat flod, : oþur elles huy mosten furfare:
»Þe ȝwyle þat bodi is here with us, : þe stormes beoth so kete,
To quellen us huy þenchez, : and þat huy nellez lete«.
Huy nomen up þad dede bodi, : in to þe se forto caste.
»Abidez ȝuyte and herkniez me!« : þe prince gradde faste,
»Ȝif ȝe nellez for mi loue it lete, : ne for loue of mi wif,
Spariez for mi luytel sone, : so þat he mouwe habbe is lyf:
For ȝif is moder mouwe ȝuyt : of hire suoweningue awake,
Þanne may mi luytel sone : to hire tete take«.
Huy lokeden heom biside : and seiȝen an heiȝh hurst
Swiþe feor in þe se, : and þe prince it isaiȝ furst.
Him þouȝte þat wel more wisdom : to þe bodie it were
To burien it opon þet heiȝe hurst, : þane fisches it eten þere.
Þo huy comen þudere, : huy ne miȝhten make no put:
Þe hurst was al of harde stone, : ech faste in oþur iknut.

V. 364) Ms. i non st. it non. 370) þad st. þat.

Huy nomen þe quiene and hire child : and wounden in a mantel,
And leide opon þe heiȝe hurste : in a grene cantel;
Huy leiden þat childes mouth : to þe moder tete.
Þo þe prince þat isaiȝh, : with wepingue is neb he gan wete.
With gret deol þe quiene and hire child : þare huy gonne lete
Opon þet hurst þat was so heiȝh : and hard and wilde and kete.
Þe prince wep and wende forth : with his schip in þe se.
»Marie Maudeleyne«, quath þe prince, »alas, : þat euere kneu ich þe!
To don þis pelrimage : ȝwy raddest þou me?
Þov bede þi god a bone : þat mi wif with childe scholde be:
And nouþe is ded þus sone : boþe hire child and heo.
Al mi lond and al mi þing : ich habbe itake þe
To witen and to wardi; : ȝwi schal it þanne þus be?
Mi wif and mi ȝungue child, : Marie, ich bitake
To Jhesu Crist, þi owene louerd, : þat alle þing of nouȝht gan make,
Þat, ȝif he is so corteys and miȝhtful : ase þou seidest to me,
He saue mi wif and mi child, : furfare þat ich ne be«.
To his schyp he wende, : and so forz in þe se.
God hem to Rome sende, : for þudere wolden he.
Seinte Petur wuste wel : þat þe prince cam;
With milde mod and fair compaygnie : aȝeines him he nam.
Petur axede him fram ȝwanne he cam, : and ȝwodere he wiende wolde.
»To Rome« he seide, »þen wey ich take : and speke with þe ischolde«.
He tolde of Marie Maudeleyne, : hou he to hire cam,
And hou he Cristus sixti men : and tene to him nam,
He tolde him of is child, : he tolde him of is wif,
Hov he with milde heorte : for heom þolede strif.
Seinte Petur creoysede him : opon is riȝht scholder,
Of þat Marie hauede iseid : he hauede game and wonder,
And seide: »prince, welcome þou be, : and þine kniȝhtes alle!
Pays and grace with þe beo, : and joye þe mote on falle
In bour and in halle, : in field and in toun also,
In castel noþur in boure : ne worþe þe neuere wo,
In watur and in londe : and in alle stude
God þe fram harme schilde, : and þat ich habbe i bede.
Þey wif slepe nouþe : and þi sone him reste;
Loke þat þou ne weope nouȝt for hem : ne make deol ne cheste!
Mi louerd is swiþe miȝthful, : he wole don is wille,
And he is also quoynte and sley : boþe loude and stille,
He can ȝyuen and binimen, : borewi and eke ȝielde
For soruwe blisse, ȝwane his wille is, : in toune, in watere, in fielde;
Ȝwane he is wroth, he doth wreche, : ake þat fallez ful sielde;
Ake of(te) gret fuyr and eke stuyrne : wext of a luytel spielde«.
Petur ladde þene riche man : aȝein to Jerusalem,
And fro þannes þene wey he man : with him to Bedlehem,

V. 387) t in þet übergeschr. 388) with = to. 404) Ms. icholde mit übergeschr. s. 406) vgl. 169, 234. 417) þey st. þy. 424) Ms. of st. ofte.

Fram þannes to þe flym Jordan, : an long bi þe strem —
I segge it ase ich oȝ telle can, : in boke and nouȝht in drem.
He schewede him Caluarie, : þare god was don on rode,
His fiet and is hondene : al hou huy ronnen on blode,
He tolde him of þe þornes : þat on his heued stode,
And of þe nailes þat in is fiet : and in his hondene wode,
And ȝet he tolde him of þe spere : þat to þe heorte him stong,
And hou he an heiȝh opon þe rode : deide with muche wrong,
Hou he into helle cam : with Sathanas to fiȝhte,
And is folk þat þare-inne was : hou he it gan out diȝhte,
Hou he aros, and to heoue steuȝ : to is fader sete
And sat him þare-inne, for he was gleuȝ, : and was him swyþe imete.
Þo þe prince hadde iheord : seint Peteres lore,
He carede laste he were bicherd, : for he hadde ibeo þare so ȝore;
He hadde ileorned swiþe wel : al clanliche his bileue,
His oures and is sauter ech-del. : þo seide he: »god it ȝeue
Þat ich were sone : in mine owene contreye,
And al mi folk with flechs and blod, : riȝht ase ich wolde, seiȝe!«
Seint Petur he bad par charite : cristni him anon
And al is oþur mayne, : and laten heom wende hom
And þanne habben guod day, : »and ȝif us þine blessingue!
We wollez so bliue so we mouwen : don us to schipijngue«.
»Þou schalt withouten cristindom : wienden into þine londe —
Ne drede þe nouȝth, for þou miȝht it don : withoute schame and schonde!
Þe Maudeleyne schal beon with þe : and to þe heo schal fongue,
Lazarus and Martha, al þre : bi þe huy schullen stonde;
Þare þou schalt icristned beo : þoru Jesu Cristes sonde,
And muche folk also of þine contreye — : ne þinche þe nouȝt to longue!
An holi man schal *cri*stni eov, : þe bischop Maximus,
þat can is mester don swiþe wel : in Jesu Cristus hous,
He wole beo ȝep and eke rad, : siey and eke vous,
To cristni manie he wole beo glad : to is louerd Jesous —
He were a fol and unwis : þat ne were of glad and bliþe«.
Þe prince tok leue of seint Petur : and þonkede him fale siþe.
Þe prince saide: »holie fader, : haue nov wel guod day!
Ichulle wienden hamward : so bliue so ich may«.
He dude him into þe salte flod. : his schip bigan to go,
So bliue, for þe wind was guod, : a(s) swaluwe swift oþur flo.
Withinne þe seuenniȝhtte : þudere he was icome
Þare he aȝein is wille bilefde : is wif and is sone.
Huy iseiȝen bi þe stronde : a luytel child gon pleye
With publes on is honde : bifore hem in þe weye.
Þe prince stap out of þe schipe, : of hem alle he was þe furste,
Opon þe stronde he ȝaf a lupe, : he hiȝede him to þe hurste.
Þat child was swiþe sore of-drad, : þo þe prince cam,
To his moder he was wel rad : and aboute þe necke hire nam.

V. 464) a st. as.

Þe leuedi lai wel stille and slep : opon a grene cantel,
Þat child for fere orn to hire : and crep under hire mantel.
Þo saide þat child : »hiderward : a þing, me þouȝhte, i saiȝ come,
Of him ich am ful sore adrad : laste we beon inome«.
»Beo stille, mi sone, mi leoue child! : he is mi worldes fiere.
For gladnesse wepe he wole : þat us findez here«.
Þe prince cam and fond hire þer : ligginde on þe hurste,
Þare ase he bilefde hire er, : and þat chil sek hire breste.
For joye he weop and sat on is knen : and heold up his honde:
»Þat ich euere moste þis iseo, : ich þonki ore louerdes sonde.
A, swete Marie Maudeleine, : þat me wolde nou riȝht þinche murie
Miȝhte þis wu*m*man quikie aȝein : and liuen and hire sturie«.
Þo he hadde þat word iseid, : his wif bigan to wake,
Of a swume heo schok and braid, : and sone bigan awake;
And (seide) : »þe hende Marie Maudeleyne : heo hath iȝiue me space,
Fram deþe to liue heo hauez me ibrouȝt : þoru hire louerdes grace,
Heo hauez ifed me and mi sone : and idon us alle guode;
To seggen it þe ȝwi scholde ich schone? : þat ȝelde hire þe rode!
Heo hauez ibeon min hou(s)wif, : mi mayde and mi norice,
And bote ich þe (seide) hou heo heold mi lif, : for soþe, ich were nice.
Al þat seint Petur hath : sethþe ischewed þe
Þe swete Marie Maudeleyne : it hauez ischewed me:
Heo me hauez on hire hond ilad : ouer þe salte strem
And setþe forþere-more : to Jerusalem,
And setþe heo me ladde : Bedlehem for to seo,
Þudere ase seint Petur : bifore ladde þe,
And sethþe to þe flum Jordan : heo ladde me ful raþe,
Withoute harme and siȝht of man : and withoute schame and scaþe,
And oueral heo me ladde, : mi louerd, þare þou were;
And, for þou scholdest joyful beo, : nouþe riȝht heo brouȝhte me here«.
Quath þe prince : »ich þonki god almiȝhti : þat ich eov habbe aliue.
Arisez boþe, ȝif ȝe mouwen, : and go we to schipe ful bliue!«
Huy duden heom to þe watere : and schipeden alle anon,
Þe wynd was blowinde swiþe wel, : and heore schip bigan to gon.
Huy gonne to seili swiþe : in þat salte fom,
And hiȝeden heom ful bliue, : þat huy weren at hom.
Withinne a quartron of þe ȝere : huy comen to Marcilie.
Mani men of feor and ner : of heom gonne speke and spilie,
Manie hem hadden togadere inome, : eorl, baron, knyȝht and swein,
Are huy weren to londe icomen, : for to wenden heom aȝein,
Sarazins and þe giwes some, : and þe Marie Maudeleyn.
Martha cam and Lazarus, : of heom huy weren ful glad,
And þe holie bischop Maxim*us*, : to heom he was ful rad,
And manie of cristine men, : huy neren noþing of-drad

V. 478) nach þat fehlt he? 480) chil st. child. 486) nach and fehlt seide, oder and ist zu tilgen. 491) Ms. hou wyf. 492) nach þe fehlt seide.

To comen and gon ȝeinest him : and don þat he heom bad.
Þo þe prince and is wyf : weren icome to londe,
Þe Maudeleyne withoute strif : ireuested þare huy founde;
And þo huy comen fram schipes bord, : Marie huy founden stonde
Forto prechen godes word : to heom þat were on londe.
Þe prince tok is wif and is sone : with heorte guod and swete,
To þe Maudeleyne huy comen : and fellen doun to hire fete,
And tolden hire al heore lijf : þat heom bifeol in þat weye,
Pays and loue, harm and strif, : al huy gonne hire seiȝe.
Huy lieten þane bischop Maximus : cristni heom anon,
Marie and Martha and Lazarus : huy brouȝhten heom þaron.
Þe children and þe wummen alle : þat weren in þe londe,
Alle huy nomen cristindom, : and þat was þoru godes sonde.
Ich wot, huy nomen heore false godes : and casten heom þare doune,
And brenden al to poudre : feor fram euerech toune;
Huy duden arere churches : ouer al þe contreies,
And priories wurche, : and manie guode abbeies,
And preostes huy gonne makien : oueral in þe londe,
Sudecknes and oþur clerkus, : to serui heom to honde.
Huy mauden Lazarus bischop, : þe Maudeleynes broþer;
Þe holie bischop Maximus : maude also mani anoþur.
Þo al þat lond cristine was : and al þat folc þare-inne,
Marie biþouȝhte a wonder cas : : and stal awey fram hire kunne,
In to wildernesse he wende, : al forto wonien þere.
Swuch grace god hire sende, : heo was þare þritti ȝeres.
Þare nas no watur aboute, : ne þare ne wax no treo
Þat ani best miȝhte onder at-route : þe betere an ayse to beo.
For soþe ichulle ȝeov telle : of a ferliche wonder:
Aungles comen euereche day : riȝht abouten ondern,
And nomen swiþe softeliche : þe Marie Maudelein
And beren hire op in to þe lofte, : and brouȝhten hire eft aȝein.
Men nusten hou heo leouede, : for noman ne saiȝh hire ete;
Ake some huy onderstoden : þat heo liuede bi aungelene mete.
A preost þare was in Marcilie : þat wilned swiþe muche
For to leden elinge lif, . þe betere fram sunne him wite:
He maude him a wonijngue : in þat wildernesse
Þare Marie, þe swete Maudeleine, : wonede in clennesse;
He ne bulde nouȝht fram Marie : bote a wel luyte mile;
For to quemen god he it dude, : and he ȝeld wel is ȝwile.
He hadde wunder for þat he saiȝh : þat þe aungles comen ofte
Aboute onderne eche daye, : ase he stod in is crofte,
And hou huy beren þe Maudeleyne : an hei op on lofte,
And also hou huy brouȝhten hire aȝein : and setten hire adoun wel softe.

V. 523) Ms. tok tok. 532) hinter poudre ist im Ms. fram toune durchgestrichen. 541) he st. heo. 546) Ms. onden mit übergeschr. r über n. 545) telle st. say. 547) softeliche st. softe. 552) vor wite fehlt to.

Þe preost aros opon a day : and wende neor þe stude:
He wolde iwite ȝwat he isaiȝh, : and þarefore he it dude;
To þulke stude he cam so neiȝh : al bote a stones caste:
Þo bigonne hise þeon to schrinke : and to croki swiþe faste;
Adrad he was, and turnde aȝein, : and so he moste nede;
Ne knev he nouȝt þe Maudeleyne : ne hire guode dedes.
Eftsone he ȝeode him þudeward: : is fiet bigonne folde,
His heorte and his inneward : him gonnen al to colde;
He þouȝhte it was sum derne þing : oþur som holi priuete,
Icomen fram þe heuene king, : þat he ne scholde it nouȝht iseo.
He sat adoun opon is kneon : and bad ore louerd þere
Þat he moste iwite and seon : ȝwat þat feorlich were;
He gradde on eornest and on game: : »þou best in þine celle,
Ich halsni þe a godes name : of þi stat þat þou me telle!»
Heo bigan to tellen : wordes him aȝein:
»I segge it þe for soþe, : ich am Marie Maudeleyn
Þat to þe kingue of heoue : of mine sunnes ich me schrof,
And foule deuelene seouene : out of me he drof.
Ich habbe iwoned nouþe here : fulle þritti ȝer,
Ake i ne saiȝh neuere noman þus neiȝh : bote þe nouþe her.
Of no þing þat ani man : of þe eorþe euere biswonk,
I ne et, sethþe ich hidere cam, : no mete, ne no drunch ne dronk;
Godes aungles euerech day : habbe me here inome
An ibore me alnewey, : ȝwane ischolde come,
An heiȝh to heouene lofte, : euere ȝwane i ete scholde,
And hidere aȝein wel softe, : ȝwane ich mi sulf wolde.
Ich halsni þe a godes name : þat þou wende to Marcilie,
And with mine freond withoute blame : loke wel þat þou spilie:
Þou gret wel Martha, mi soster, ofte, : and mi broþer Lazarus,
And also gret ofte swiþe wel : þene bischop Maximus,
And seie hem wel ichulle comen : a sonenday at eue,
With heom for to wonie : and euere with heom bileue —
For ischal to paradis : newene fram heom fare,
Ake mi bodi, for soþe iwis, : bileue schal with heom þare;
Seiȝe heom þat huy kepen me : aftur þe midniȝhte,
For þare ich hopie for to beo : þoru godes swete miȝhte«.
Þis holie preost him wende forth : and dude hire herinde anon
To þe bischop Maximus, : ase heo bad him don.
Þe holie bischop Maximus : was glad of þat sonde,
And for þat tiþingue he þonkede god : and to him heold up is honde.
Hire soster and hire broþer : weren þarof wel fayn:
»Nou comez oure maister sone, : þe Marie Maudeleyn«.
Of þisilke tyþingues : huy weren swiþe glad
Þat huy hadden iheord, : ake some weren of-drad

V. 567) Ms. þudeward st. þuderward. 577) Ms. heone. 582) ne übergeschr. 584) an st. and. 585) Ms. it st. i. 595) Ms. mid riȝhte. 597) herinde mit unorg. h.

Þat huy bitrayde weren ; : ake þe bischop Maximus
Wuste wel þat hit was sothz ; : to seon hire he was joyous,
And to witen hire stat euerechdel : he was wel corajous.
For to seon þane messager : þene sonennyȝht he wakede
And al nyȝht was in heore queor, : and his oresones he makede :
Bifore þe heiȝe auter ore louerd he bad : þat he moste iseo
Þe Maudeleynes face, : þat he þe gladdore miȝhte beo.
Sone aftur þe midniȝht, : are ani koc him crev,
Þare cam a wonder muche liȝht, : ake no wynd þare ne blev :
Þe aungles comen fram heouene : and brouȝhten þe Marie,
Huy seiden þe salmus seouene : and þe letanie ;
Fram þe eorþe huy gonne hire holden : swiþe longue stounde,
Þe ȝwyle heo makede hire preyere, : and sethþe lieten hire to grounde.
Þo cam wit hire swuch a smul : among heom euerechon,
In churche, in halle and in bour, : þat swuch ne smulden huy neuer er non.
Þe bischop for þe muchele liȝht : and for þat swote smullingue
Sumdel þarefore he was aferd, : and a luyte him drovȝ bihinde.
Marie turnede, of wordes freo : and of vilenie quijt and sker,
And seide : »fader, ȝwy woltþou þi douȝter fleo ? : abid, and cum me ner !«
He saiȝh hire neb, and turnde aȝein, : so briȝht so sonne-bem,
Of þat swete Maudeleine, : so liȝht so ani leom.
Heo saide : »fader Maximus, : par seinte charite,
Schrift and hosel ich ȝuyrne, : sone þou graunte it me !«
Huy cleopeden alle þe preostes : and þe clerkus euerechon
And alle þe oþur ministres, : and duden hire wille anon.
Heo it aueng wepinde : with guod deuocion,
And wel sore sichinde : heo lay hire sulf adoun
And seide : »Jhesu, þat deidest opon þe treo, : al mi stat þou wost ;
Into þine hondene ich bitake þe : mi lijf and mi gost«.
Anon riȝht heo ȝaf up hire lijf : and hire gost iwis.
Heo was ilad withouten strif : anon riȝht to paradys.
Þo bischope þouȝhte murie : and þe clerkes echon,
And anon riȝht gonne hire burien : in a marbreston.
Seue niȝht þare-afturward, : þat day þat heo ibured was,
Niȝht and day þat smul was þare — : it was a wonder cas.
Þe bischop þouȝhte murie, : and bad, ȝwane he ded were,
Þat men him scholden burien : bisiden hire riȝht þere.
Of þe Maudeleine : þis is þe riȝhte endingue.
God us schilde fram peyne : and to heouene us bringue ! AMEN.

b) aus Ms. Auchinl. Edinb. Advoc. Libr., fol. 62—65 *).

. . . . . .
. . . . . .
& Martha keped swiþe wel
Hir londes euerich a del;
Sche ȝaf hir al to almose-dede,
Þe pouer to cloþe & to fede.
& þe Maudelein Marie
Sche hir ȝaue al to folie,
To wille of bodi sche hir ches,
Þat hir kinde name sche les
& was ycleped, as swiche schul,
Mari þe sinful.
Bot as Jhesu preched þere
Our bileue, & elles-where,
& Marie it vnderstode,
Þerfore sche wex dreri of mode;
Sche souȝt Jhesu for hir misdede
&, þere he was, to him sche ȝede,
In halle wiþ Simound leprous,
Where sche fond him in an hous,
& his deciples, þer þai sete,
Wiþ Simound leprous, atte mete.
Bot for hir sinne & hir misgong,
& for men were hem among,
Sche no durst hir nouȝt forþ pilt —
For euer he schoneþ þat haþ misgilt.
Bot þat sche durst do, sche it dede:
An oinement sche brouȝt hir mide,
Tofore Jhesu at his fete
Sche kneled adoun, & sore wepe,
Sche wesche his fet wiþ hir tere,
& seþþen wiped hem wiþ hir here,
& wiþ oinement hem smerd.
When Simounde þat yseiȝe & herd,
Anon in hert he þouȝt þere:
»Ȝif þat he godes sone were
And a prophete witterlie,
Þan wist he wele sikerlie
What þis woman were, & who:
He suffred hir nouȝt touche him so«.
Þo gan Jhesu Simon vpbreyd
Of his þouȝt, & to him seyd:
»Simounde, seþen ich com to þe,
Þou nere so curteise to ȝiue me
No water to mi sore fete;
& seþþen sche com, nouȝt sche lete
For to wasche hem wiþ hir tere,
& seþþen wiped hem wiþ hir here:
No þou ne ȝeue me no lent
To min fet non oinement,
& sche wiþ oinement wel riche
Hem haþ yheled wel softliche«.
Þus gan Jhesu Simond vpbreyd,
& þo to þe Maudelein seyd:
»Woman, for þe loue þou hast to me
Alle þine sinnes forȝiue y þe«. —
Sinful man, haue þis in þouȝt,
& loke þat þou forȝete it nouȝt:
Hou sche loued god in hert miche
& he it hir ȝald wel sweteliche;

V. 8) Ms. nanre st. name. 38) Ms. go oder so? 55) Ms. in in, doppelt.

*) Diese Version ist bereits edirt In »Legendae Catholicae«, ed. Turnbull 1840 (nur in wenigen Exemplaren vorhanden). Der Text folgt hier nach einer neuen Abschrift des Ms. von Miss Toulmin Smith; Mr. Furnivall hatte die Güte, deren Aufnahme in diese Sammlung zu gestatten. Ausserdem ist eine Abschrift E. Kölbing's zu Rathe gezogen.

So dere nis þing to god aboue
As of mannes hert trewe loue;
To euerich sinne his loue is salue,
Astow miȝt sen on ich halue. —
In graue sche souȝt him, þer he lay,
When his deciples weren oway;
Þerfore Jhesu schewed him first
To hir after his vprist.
Anoþer honour Jhesu hir dede
Toforn þe iewes in a stede:
For þat sche wepe, Jhesu gan wepe,
& he þat four dayes depe
Ded smelland had lain in graue,
God made him eft his liif to haue:
Þat was Lazar, hir broþer.
Martha, hir soster, he dede anoþer:
Martha hadde an iuel strong,
Þat hir hadde holden seuen ȝer long:
& god hir made hole & fere
For Maris loue & hir preiere.
After ȝeres tviis seuen
Þat Jhesu Crist steiȝe in to heuen,
Þat pined was opon þe rode
Þurch þe iewes fals & wode:
Alle þe deciples þat Jhesu hadde
In wide londes þan weren yspradde;
Bot euer þai gun for to preche,
Þe riȝt bileue þe folk to teche.
Among þe apostles þer was þan
Maximin, a wel gode man,
To whom Petre bitauȝt hadde
Þe Maudeleine & to him badde
Þat þai schuld togider go,
For doute of þe iewes, euermo:
Þe Maudelein & Maximin,
Lazar, Martha & Martin,
Wiþ hem þer was Martinian,
& so þer was anoþer man
Þat euer seþþen þat he was born
His eiȝe-siȝt he hadde forlorn
& for his godenisse god almiȝt
Him ȝaf þere his eiȝe-siȝt.
Þe iewes gun hem togider calle,
& her conseil token alle
In an eld schippe to don hem þore,
Wiþouten seil, wiþouten ore.
Wel fast wepe þat compeinie
Þat weren in þe schippe wiþ Marie.
In to þe see þai weren ypilt,
To be boþe dreynt & spilt.
Bot god, þat al þing may se,
In lond, in water, were þai be,
He made hem alle to ben oliue,
& at Marsil for to ariue.
Bot þai founde þer no wiȝt
Þat hem wold herberwe þat niȝt
No hem help wiþ non almose-dede.
Into an old porche þai ȝede,
Þat stode toforn a mannes hous.
Þurch þe grace of swete Jhesus
Þai lay þer, what þe day gun dawe,
& of þat rist þai were ful fawe.
When it was day, þai token hede
Hou þe folk to toun ȝede
& in to her temple þai gun gon
To anour her maumettes of tre & ston.
Þe Maudeleine þo & hir fere
Wenten in to þe temple þere.
Anon þe Maudelein gan preche,
Þat folk þe riȝt bileue to teche,
Of Jhesus in Carnacdun,
& hou he suffred passioun
For hir & ous and al mankinde —
Of dedely sinne god ous vnbinde,
Ȝif ani of ous þer-in be.
Amen, seyt alle par charite.
Þe folk of hir gret wonder hadde,
Of hir bileue þai held hir madde;
Wonder þai hadde more & lesse
Of hir faucoun & hir fairnisse.
No wonder, þei in hir mouþe
More swetnisse were couþe
Þan in ani oþer miȝt be:
For Jhesu, þat dyed on þe tre,
Wiþ derworþi kisse & wiþ wepe
Lete hir kisse his fair fet.
Of þat lond þe prince þo,
He & his wiif, bigun to go
Her maumettes to honour,
Þat þai miȝt gete a child in bour.

V. 95) Ms. Martiman? 129) Ms. carnacdum st. Capharnaum?

& þo þis herd þe Maudelain,
Fast sche preched þer-oȝain.
O niȝt to bed ȝede þai to,
Þe prince & his wiif also;
Wel-fair in armes togider þai lain:
& þider com þe Maudelain
In meteing to hem tvay alon,
& to þe wiif sche made hir mon
& seyd: »seþþen þat ȝe so riche be,
Godes men whi suffre ȝe
To die for hunger & for chele,
& ȝe haue plente of alle wele?«
Sche bad þe wiif hir lord say,
& so him bidden & so him pray,
Þat þe gode men þat were þere
Schuld be holþen þurch her praiere.
Þe wiif drad in hir þouȝt,
Þat sche no durst say him nouȝt.
þerfore þe Mari Maudelein
Þat oþer niȝt com ogain
& seyd as ȝe han yherd.
Þat wiif was sore aferd,
Sche no durst nouȝt to hir lord sain
No for þe pouer bid no prain.
Þe Maudelain hir gan to hiȝe
& cam oȝain þe þridde siþe
& schewed her to hem boþe
Wiþ grim loke & wiþ wroþe,
Riȝt wiþ a brenand chere,
As al þe house were afere;
Sche seyd to him: »awake, tirran!
Remembre þe of þi fader Satan!
Þi wiif, þat is þere bi þe brouȝt,
þat neuer nold telle þe nouȝt
Of þinges þat ichir seyd & badde.
Ȝe ligge in glotonie al sadde
In ȝour palais white so milk,
Honged wiþ riche cloþes of silk;
& godes men þat lin in wo,
Wiþouten herberwe ȝe leten hem go!
Y warn þe now, þou wreche vnkinde,
Anoþer answere þou miȝt finde
Þe pouer what þou hast ȝeuen & lent«.
Þus sche seyd, & oway went.

Þe prince þo of his slepe woke,
His wiif in his armes toke,
& seyd: »wostow, dame, what ich herd?«
Þe wiif oȝain answerd:
»Sir, so grete drede is to me comen
Þat neiȝe mi liif is me binomen.
Me þenkeþ, sir, þat better is it
Þat we do as sche ous bit,
Þan god, of whom sche giuneþ to preche,
Take on ous hard wreche«.
A morwe þo þe prince aros,
Of his sweuen sore him agros;
Þe Maudelain & alle her feren
He ladde hem hom, as ȝe may heren,
Wiþ mete & drink he hem fedde
& wiþ riche cloþes hem schredde.
Among þat pople þurch vertu
Sche gan preche of Jhesu,
His passioun & his vprist,
Þat mani man þerof agrist;
Mani man to hir þer come
& vnderfenge cristendome.
Þe wiif ȝede to þe Maudelain
& anon sche gan hir frain
Ȝif þat sche hadde power & miȝt
Forto avowe her lawe ariȝt
Þat sche of preched niȝt & day.
Sche seyd: »ȝa, dame, par ma fay!
Þerto ich am redi ywis,
For our lawe oft proued is
Wiþ fele miracles þat god wil schewe,
þat stable is our lay & trewe,
Riȝt as seint Peter ous techeþ,
Our maister, in Rome, þer he precheþ«.
Þe prince & his wiif gun seyn:
»Ȝif þou miȝt þi lord so prein
Of whom þat þou so precheþ ous,
A child þat he wald sende ous,
Þan wold we leuen sikerly
Þat he is god almiȝti«.
Þe Maudelain answerd oȝen:
»Leten þerfore schal it nouȝt ben«.
To Jhesu Crist sche bad a bone:
Þe wiif a child conseiued sone.

V. 164) u. ö. Ms. anscheinend durch þurth st. þurch.

& þo þe prince þat gan se,
To Rome sore longed he
Riȝt as a pilgrim for to go,
To wite of Peter ȝif it wer so,
Ȝif it of Jhesu were þe lawe,
To wite þe soþe he was ful fawe.
Þe princes wiif gan to say:
»Sir, ȝif ȝe schul wende þat way,
To passe þider wiþouten me
No wold neuer god it schuld so be;
When þat ȝe go, þan wil y go,
& when ȝe ride, ichil also,
When ȝe duellen, þan wil y —
No noþer schal it be, sikerly«.
Þe prince seyd: »dame, nay,
Wiþ me wenden þou ne may.
No were þe se neuer so milde,
& a woman were wiþ childe
In schippe wiþ trauail bistadde,
Alle we miȝt be sore adradde:
Men wold siggen in a while
Þat þai weren in gret peril:
Bot ȝif sche soner were vnbounde,
Sche miȝt dye in a stounde
In schippe bifor ous euerichon.
Þerfore þou may nouȝt wiþ me gon;
At hom nedes y mot þe leten,
Our godes for to kepen«.
»For al loue, leman«, sche seyd,
Lete now þat wille be doun aleyd!«
Sche wepe & crid & prayd him so
Þat he graunt hir wiþ him to go.
A schippe þai gun to puruayen,
& richelich wiþin to laien
Of al þing þat hem nede stode;
& seþþen al her oþer gode
Þai bitauȝten þe Maudelain
To kepen, what þai com oȝain.
& in to schippe þai deden hem þo
So swiþe so þai miȝten go.
No haue þai nouȝt sailed ariȝt
Bot a day & on niȝt,
Þat þe se wel hard bigan
To ȝellen & to belien þan.
Þe schippemen þo gun fast rowen,
& þe wawes oȝain to þrowen,
Þat of hem alle þer was non
Þat times among hem euerichon
Þat he ne wende haue forgon his liif;
& nameliche þe princes wiif:
What for drede & what for wo,
Hard sche gan to trauail þo.
A fair knaue-child þer was born;
Ac þe moder liif it was forlorn.
Grete pite men miȝt þer sen
Hou þat child no miȝt nouȝt ben
Yholpen certes in maner non,
Seþþen þe moder liif it hadde forgon,
& hou it seke þe moder tete,
Kinde sustenaunce for to gete.
& when it no milk gete miȝt,
Þe fader þan wel sore he siȝt,
He seyd: »allas, hir fode is wane;
Þis grom is his moders bane.
Seþþen it may no lenger no fode haue,
Dye nedes most þe knaue«.
Wel sore wepe þo þe pilgrim —
Ha, god almiȝti! wo was him:
He seiȝe his wiif dede him biforn,
& his sones help was forlorn.
He wepe we[l] sore & seyd: »allas!
So michel as mi wille was
Bi mi wiif to han a knaue,
Her boþer liues now lorn ich haue!«
Wiþ þat þe schippemen gun to crien
& to þat ded bodi heiȝen,
Swiþe anon þai gun it kippe,
To slinge it out of þe schippe,
& swore: þai schuld neuer more
Haue miri weder whiles it war þore.
Sum nomen þe heued & sum þe fete.
»Ha, leue lordinges, abideþ ȝete!«
Þe pilgrim þan seyd so —
Ha, Jhesu Crist! what him was wo! —
»Suffreþ, ȝif it be ȝour wille,
Hir bodi awhile to ligge stille!
So michel pain is in hir ycliue,
Ȝete ich wene wele þat sche liue«

V. 250) no noþer st. non oþer. 259) Ms. sche sche. 269) Ms. þai þai. 307) Ms. we st. wel.

Þe prince seyd, & sore wepe.
Of a grete roche he tok gode kepe,
& þouȝt þat it better were
Þat his wiif were birid þere,
Þan in þe se-grounde to liȝen.
To þe schippemen he gan crien,
Grete tresore he ȝaf hem to mede,
Þat þai schuld hir þider lede.
When sche was to þat roche ybrouȝt,
Þan miȝt þai for hard nouȝt
On non wise graue maken,
Hir bodi in for to taken.
Þan souȝt þai on ich side
Where þai miȝt hir best hide.
Þe pilgrim his wiif adoun he leyd,
Wiþ his sone, & seþþen seyd,
Wel sore wepeand wiþ his eiȝe:
»Allas & walawo, Marie!
In iuel time & sori while
Com þou into mi lond Marsile.
Mi wiif a child conceiued þurch þe:
Þus ded for þat sche schuld be.
Seþþen al mi godes, þat ich auȝt,
Þi god & þe ich it bitauȝt:
Ȝif þat he be god almiȝti,
Now on hir soule haue m*er*ci,
& þis child he kepe fram care
& lete it neuer nouȝt forfare!«
His mantel riche of he dede
& leyd it on hem in þat stede.
Þe child vnder þe [mantel]lappe
Lay & seke þe moders pappe.
Seþþen to schippe he gan to gon —
A sori man was he on!
Riȝt so to Rome he tok þe way.
Seint Peter oȝain hi*m* com þat day;
When þat he seiȝe þe croice on him,
He gan to aske þe pilgrim
Whennes he com, & whider he wold.
Þe pilgrim al þe soþe hi*m* told,
Alle his anoye he gan hi*m* telle
Þat in þe se hi*m* bifelle.
When seint Peter þe soþe yherd
Of þe pilgrim hou it ferd,
He seyd: »þes be now wiþ þe,
& ful welcome artow to me!
Loke atow no more wepe,
For þi wiif liþ stille on slepe,
& also doþ þi sone hir by.
Þerof be þou trust sikerly
Þat god, þat is so ful of miȝt —
Alle þing he may dele & diȝt,
God of heuen he may ȝeuen
& alle his ȝiftes he may binimen —
He may þe wele do oȝain comen
Al þat he haþ þe binomen;
Al þi sorwe schal þe ȝete
Turn þe to blis & to swete«.
Seint Peter þe pilgrim ledde
Into þat plas þer Jhe*s*u bledde,
& where he was don on þe tre,
& his sepu(l)cre he lete him se.
Seint Peter þer he gan preche,
Þe sike he heled & was her leche;
Mani fair miracle he gan don,
As he wiþ þe pilgrim gan gon
& schewed him þat stede ywis
Where Jhe*s*u steiȝe to heuen blis.
In fay when he was stedefast,
At Peter he tok his leue in hast,
For to wende homward oȝain,
Þere he lete þe Maudelain.
To schippe anon he is ywent.
Gode winde on hast god haþ he*m* sent.
Opon a day sone after þat
Þe prince in þe schippe sat
& loked forþ þurch godes gras:
Anon he was war of þe plas
Þer þat he hadde ben at ere
& his tvay leue leten þere.
When he gan þat roche sen,
Wel sore hi*m* longed þer to ben;
Florines he gan þe schippeme*n* bede
For þai schuld hi*m* þider lede.
& what for mede & praying,
To þat roche þai gan hi*m* bring.
& when þai neiȝe þat roche were,
A litel child þai seiȝen þere

V. 355) Im Ms. ist ein Wort verwischt, es scheint mantel. 371) atow = þat þow.

Adoun at þe fot of þe hille :
Þe se it was comen tille,
Þerwiþ it made michel gale
Wiþ gret stones & wiþ smale,
& playd wiþ burbels of þe water.
Wel ioieful þan was þe fader :
As it is euer childes wone,
Þer playd his litel sone.
When þat þe child of he*m* was war
& of þe schippe þat hem bar,
It ran oway sore aferd,
As he þat neuer seiȝe man i*n* erd ;
He crepe for drede, & hidde him þo,
Bitvix his moder tetes to.
For ioie þe pilgrim wepe sore,
& þouȝt he wald wite more :
Vnto þat stede he gan to gon
Þer he hadde his wiif ydon
& his ȝong sone also,
Þer-bifore ȝeres tvo.
Als he lete hem, he fond he*m* boþe,
Yhiled vnder his mantel-cloþe.
He drouȝ þe mantel bi þe lappe :
Þe child lay, seke þe moders pappe.
Vp in his armes he hir toke
Wiþ gode wille, so seyt þe boke,
& seyd : »Marie, wele were me,
& it so miȝt now be
Þat ich miȝt now haue þe liif,
Wiþ mi sone, here of mi wiif!
Bot to þe gode hope ich haue :
Þou þat sentest me þis knaue,
Þat now al þis to ȝere
Haþ now boþe kept he*m* here,
Þat þou miȝt now wiþ þi preiing
Mi wiif ogain to liue bring«.
As he bigan swiche mone to make,
His wiif bigan þo to awake.
Vp sche aros & gan to seyn :
»Yblisced be þe Maudelain!
Riȝt swete & ioieful is þi mede
To helpen hem þat haue nede.
When ich in schippe trauaild sore,
A swete midwiif þou were me þore«.
Þe pilgrim at hir asked þan :
»Artow aliue, mi leman?«
»Ȝa, sir«, sche seyd, »sikerly«.
Riȝtes now þan com y
Fram þe stedes euerichon
Þat ȝe & Peter han ygon«.
Wel radiliche sche gan to say
Alle toknes bi þe way,
& him rekned eueri stede
& þe miracles þat Peter dede.
Wiþ ioie & blis, gamen & gle,
To schippe þai wenten al þre,
& after in a litel while
Þai ariued in Marcile,
Opon her owen lond oȝain.
& þer þai founde þe Maudelain,
Riȝt wiþ hir deciples alle.
Vnto hir fet þai gun to falle,
& alle þe soþe he gan hir telle
Bi þe way what hem bifelle ;
He & his wiif & his grom,
Þai gun hir aske cristendom.
Maximin þer water toke,
Oile & crisme & a boke,
& cristned hem þat ich day.
& so þai liued in godes lay.
Þan bigun þai forto falle
In her temple þe maumetes alle,
Chirche þai gun forto arere.
Lazar, hir broþer, was bischop þere.
Þo seint Mari þe Maudelain
& þe holi man Maximin,
Also it was our lordes wille,
Anoþer lond þai wenten tille,
Ac þere no founde þai no wiȝt
Þat hem wold herberwe day no niȝt ;
Bot þurch miracles mani on
Þe pople gun fast to hem gon ;
Cristendom þai gun taken,
& chirches fast þai gun maken.
Þai made Maximin to be
Bischop ouer hem in þat cite.
Þe Maudelein biþouȝt hir þo,
Oway fram him sche gan to go ;
In godes loue sche wold ben
& þouȝt þat neuer sche schuld sen

V. 426) Ms. bitbir st. bitvix. 448) Ms. þi st. mi.

After þat time non erþeliche man.
In to a wildernisse sche went þan.
A stede was þo þer-oȝain —
& þider went þe Maudelain —
Þat godes angels hadde ywrouȝt.
In þat stede no grewe riȝt nouȝt,
Gras, water, frout, corn no tre;
Þerbi men miȝt it wite & se
Þat Jhesu, þat sche loued so miche,
He fedde hir þere gostliche,
Nouȝt flescheliche, as we ben here.
Sche was to & þritti ȝere,
Þat hir neuer man seiȝe no herd.
Listneþ now al hou sche ferd!
Euerich day times seuen
Þer com angels doun fram heuen
& bar hir vp vnto þe sky,
Þe Maudelain Marie, on hy;
& when sche was so heiȝe yborn,
Ysett sche was Jhesu biforn;
Alle maner ioie & blis sche seiȝe þer;
Efsones adoun þai hir bere.
Þus was Marie born & fedde
& in to heuen blisse yledde
Euerich day riȝt seuen siþe;
Þerfore sche was riȝt glad & bliþe;
To erþelich mete hadde sche no nede:
Wiþ so gret ioie sche com & ȝede.
Þer neiȝe-hond þer woned a prest
Þat gode wille hadde in his brest
Holy liue al forto liuen,
As men þat hem to penaunce ȝeuen;
A celle he lete make him þo,
Þe Maudelain a litel fro;
& when his celle was ywrouȝt,
Of þe Maudelain no wist he nouȝt.
Bot on a day þurch godes grace,
As he biheld vnto þat place
Þer þat þe Maudelain was inne,
Þat whilom was so ful of sinne:
He seiȝe þe angels adoun comen,
& þe angels anon hir vp nomen
& bar hir vp swiþe an heiȝe.
When þe prest, þat þer was neiȝe,
It hadde wiþ his eiȝen sen,
& hou þai brouȝten hir doun oȝen,
Þe soþe wald wite ariȝt
Of þat wonderliche siȝt.
Forþ he ȝede wiþ holy bede
Towardes þat ich holi stede
Þere þe angels comen adoun
Wiþ ioie & wiþ mirie soun.
Bot a stones cast he nas þerfro
Þat he nas þat stede comen to,
Þat he no miȝt stire lim non
O fot forþer for to gon.
Bot when he turned him oȝain,
To go framward þe Maudelain,
. . . . . .
. . . . . .

(Hier fehlen 12 Verse, die mit einem illuminirten Buchstaben der Rückseite ausgeschnitten sind.)

Þat non erþelich man liuing
Was worþi for to se þat þing.
Þo bigan he for to crie:
»In þe name of god & Marie
Y bid þe, in þe name of Crist:
Þou þat þere gost & list,
A godes halue ȝif þat þou be,
þat þou speke now to me,
What þing þou art þat þou me kenne«.
Þe Maudelain answerd þenne:
»Mi leue frende, at wordes fewe,
Com forþ to me, y schal þe schewe
Bitven ous tvay here wel stille!
Þou schalt ywiten alle þi wille«.
Toward þe place he ȝede.
»Com forþ«, sche seyd, »& haue no drede,
& þou schal wele witen & se
So michel so þou wilt on me.
Herdestow euer in spelle yminne
Of a woman þat was in sinne
Þat Cristes fet wesche wiþ hir ter
& seþþen wiped hem wiþ hir her?
He forȝaf hir for hir godenisse
Alle hir sinnes more & lesse«.
Þe prest wel fair hir answerd:
»Oftsiþes ich it haue yherd;
& seþþen þat was, it is now gon
To & þritti ȝere euerichon«.

V. 514) nach was fehlt þo. 569) Ms. kene st. kenne.

»For soþe«, sche seyd, »þou seyst ariȝt.
In þis stede boþe day & niȝt
Ichaue yben to & þritti ȝere,
Þat neuer er man wist me here,
Bot as god haþ suffred þe
Now for to sen & speke wiþ me;
Euerich day icham wel soft
Wiþ godes angels born aloft
Seuen siþes atte lest;
Joie ich biheld aldermest,
Gret mirþe & blis þer y se;
& seþþen adoun þai bring me.
Bot now þan schal ich hennes wende
In to þat blis wiþouten ende,
As icham warned of lord min.
Go to þe bischop Maximin
& telle him alle astow hast sain
& herd here of þe Maudelain,
& biseche him fair þat he
Þe next sononday þat now schal be
In to his chapel stille he go,
Him self alon wiþouten mo,
Þat time þat he is won to arise
Vnto his morwen seruise;
Þer he schal finde me him biforn
Wiþ godes angels þider born« —
A voice þe prest herd þere,
Of an angel also it were,
Bot man no woman no seiȝe he non.
To Maximin riȝt he gan gon
& teld him of þe Maudelain
What he hadde of hir sain.
Þo he þis tiding herd þan,
Maximin, þe holi man,
He þonked heiȝeliche Jhesu Crist
Þat he of þat tiding wist
Þat sche him þe bode sent.
In to his chapel þo he went.
Amiddes þe quer he seiȝe þo
Þe Maudelain wiþ his eiȝen tvo
A ȝerdes lengþe lift an heiȝe,
& angels fele boþe fer & neiȝe,
Abouten hir þai gun stond,
& sche held vp boþe hir hond,
To Jhesus Crist hir bone sche badde.
& Maximin was sore adradde,
Þat he no durst nouȝt to hir gon.
& Marie seyd to him anon:
»Gostliche fader, þou com me to,
No fle þou nouȝt þi douhter so!«
Þe way to hir þo he toke.
Hir face schon, so seyt þe boke,
So fair & wonderlich briȝt
Þat vnneþe he it biheld miȝt,
Al for þe liȝt & for þe lem
Þat schon as þe sonne-bem.
Þe bischop þo bigan to calle
Þe prestes & þe clerkes alle;
& þere toforn hem euerichon
Wiþ salt teres sone anon
Of Maximin sche nam hir fode,
Þe flesche of Jhesu & his blod.
& when sche was yhosled so,
Toforn þe auter sche ȝede hir þo
& on þe grounde sche hir spradde,
& to him þat sche loued hadde
Ouer al þinges most,
Sche ȝald him þe holy gost.
Þo ros þer so swete a smal
In þat chapel oueral
Þat it filled euerich wiȝt,
Wel neiȝe al þe seuen niȝt.
& seþþen in þat ich stede
Þer þe Maudelain was dede,
Þat holi man Maximin
Wiþ michel honour birid hir þerin,
& bad, him when þat he ded were
Þai schuld ligge him bi hir þere.
Ich biseche ȝou alle þat han yherd
Of þe Maudelain hou it ferd,
Þat ȝe biseche al for him
Þat þis stori in Inglisse rim
Out of latin haþ ywrouȝt,
For alle men latin no conne nouȝt:
Þat Jhesu Crist for his holy grace
He ȝiue ous al miȝt & space,
Þurch schrift þat he make ous clene,
As was Marie þe Maudelene;
Þat we mot to þat ioie wende
Þat euer schal lest wiþouten ende.
Amen, amen, sigge al we,
God it ous graunt par charite! AMEN.

H. 625) l. iche tim st. sche him?

4. Marina.

aus Ms. Harl. 2253, fol. 64b*).

Herkeþ hideward & beoþ stille,
Y preie ou, ȝef hit be or wille:
& ȝe shule here of one vi*r*gine,
Þ*at* wes ycleped seinte Maryne.
Hit wes a mon by oldre dawe
Þat muche louede godes lawe
& st*r*einþede hi*m* bi al ys miht
To serue god bo day & nyht;
He wes a mon of werkes gode,
& wel he louede is soule fode.
He bysohte louerd Jesu
To sende in hi*m* sum vertu,
Þe fend to shende & is myht,
& god to seruen, þ*at* is best ryht.
Hit bifel is wyf wes ded;
& he biþohte hi*m* such a reed:
He wolde be monk*e* in alle wyse
& ȝelde*n* hi*m* to godes seruise.
& so he dude wiþoute les:
Marie milde to wyf he ches,
& þe ordre dude vnderfonge.
He wes þe*r*inne swiþe longe,
Seue ȝer & sumdel mo:
Þo warþ þis monk*e* swiþe wo
For is dohter from him wes;
Nyht ne day ne heuede he pes,
He mournede & wep among
Ant þohte o day seue ȝer long
Þ*at* he ne may is dohter sen;
In more serewe ne may mon ben;
For duel & serewe he morneþ so
Þ*at* al is murþe is turnd to wo.
Gret duel to hi*m* forsoþe he nom.
Þe abbot þ*at* seh, & to him com
& bed him telle for whet þing
He wes in so muche mournyng.
»Þah y þe telle, hit helpeþ noht,
Y ne may hit leten of my þoht«.
»Why hit be, þou telle hit me,
Ant y wol fonde to helpe þe«.
»Þe to telle nully spare
For why hit is þat y care.
Þo my wyf wes to god ygon,
Ant alle myn children, boten on,
Ȝore is þat ich þat on seh,
Alas þat hit nere me neh«.
»Þarefore doute þe noht!
Þat child shal hider ben ybroht
Ant sustened in þis abbe,
Sone, for þe loue of þe.
Weþer his hit grom oþer mayde?«
»Sire, a grom«, forsoþe he sayde —
He nolde be knowe for no þyng
Þat hit wes a mayde ȝyng.
»Nou wend & seh wher hit be,
Ant bring hit bifore me!«
»God þe ȝelde, þ*at* best may.
»Sire, haue wel godneday!«
Nou is þis monk*e* forþ ywend,
& glad is of þe auauncement

*) Die, meist lyrischen, Gedichte dieser Hs. gehören nicht alle demselben Verfasser an; so zeigt Marina (mehr südlichen Dial.) andere sprachliche Eigenthümlichkeiten als z. B. Harrowing of Helle dess. Ms. — Eine andere Leg. der Marina enthält die nördl. Evangeliensammlung des Ms. Vernon (ed. in Herrig's Archiv LVII, p. 259); eine Prosaversion die altengl. Uebertragung der Leg. Aur. (Ms. Egert. 876, fol. 124).

Þ*at* þis child shal vnderfonge;
He hyȝede blyue & nes nout longe.
A robe he dude hire apon
Ant euesede hire ase a mon.
Þe maidnes nome wiþoute lees
Maryne ycleped wes:
Hire fader hire made be cleped Maryn —
& nou heo ys don in shryn.
Hire fader hire brohte to þ*at* abbe —
Feir chil it ys forte se.
Swyþe wel it wes ytaht;
Hit wolde aryse to þe mydnaht
Ant go to matines þe monkes yfere,
Ant wel leornede huere manere.
Sone þerafter þe habit he nom,
Ant holi monk*e* þis may bicom.
Such cas þis child wes byfalle:
His fader wes ded — so we shulen alle.
Þe abbot & þe couent bo
Loueþ Maryn, þe ȝonge monk*e*, so,
Þ*at* hue him putten to baylye
Ant maden hi*m* maister of panetr*ie*.
He heueden a stude þerbiside,
Ant Maryn moste þider ryde;
Þider he eode to houses neode,
Ant for no shome, god forbeode.
Þer wes a deye in þat won
A dohter heuede, a feyr womon.
Þider com a knyht of valour
Ant louede þis may p*ar* amour;
So he speken ant weren at on,
Þat wiþ childe wes þ*at* womon.
Þo seide hire moder wiþ wordes milde:
»Leue dohter, þou art mid childe.
Who is þe fader? tel me anon!«
»Þe ȝonge monk*e*, bi seint Jon!«
»Wher mette ȝe on yfere?«
»Y(n)the berne þer we were,
Ant tok*e* me forþ aȝeyn þe pes;
Al to soþe so hit wes«.
Hit byfel þe child wes bore
Ant ybroht þe monk*e* byfore.
Þe word sprong to al þe coue*n*t:
Þe tolde þe monk*e* him yshent.
Lutel he spek*e* ant sihte sore,
And seide on god, me leh, wel more.
Þe abbot lette after þe monk*e* sende,
Ant seide: »þou ne dudest nout ase hende
To bynymen þ*at* may hire wareisoun,
For enykunnes gersoun.
Al to soþe y þe sugge
Þou hit shalt ful dere abugge,
Penaunce þe tid alle gate:
Buen yput out at þe ȝate.
Þre ȝer þer þou shalt ligge
Ant þi gult ful deore abugge.
»Bringeþ him out, þ*at* y se,
Y preye ou for þe loue of me!«
»Ich habbe ysunged: merci y crie.
Þou me help, sone Marie!
Help me, ȝef þi wille beo,
Louerd, þ*at* restest on rode treo!«
Þe monk*e* is to þe ȝate ybroht,
For al is bone hi*m* geyneþ noht;
Þo he wes at þe ȝate out þrast,
Anon þ*at* child wes on him cast.
Þer he dreȝede muche wo,
Þe chil & þe monk al so,
Ant heden deȝed for pouerete,
Nede help of þe oþere monkes be:
Vch day heo him ȝeuen an hyse bréd;
Elles for hunger he heuede be ded.
Ant him arewede ful sore
Þ*at* he heuede leȝe þer so ȝore.
Þenne spek*e* þe porter:
»Habbeþ reuþe of þis monk*e* her,
Ant bitime doh him to deþe!
For hunger her he liueþ vnneþe«.
Þenne spek*e* þe pr*io*ur —
God him ȝeue muchel honour! —:
»Tymliche he shal tolyured be
Þourh myn help & my pouste«.
Þe pr*io*ur com to þe couent,
Ant seide: »sires, verreyment,
Deliure we þis pr*is*oun among vs alle;
We nuten wet cas vs may byfalle«.
Þenne saide þe abbot:
»Þat is soht, god hit wot«.

V. 64) euesien = tondere. 85) Ms. honses. 87) deye st. deyer? 98) Ms. ythe st. yn the? 104) Ms. þe = þo. 137) Ms. doh st. doþ. 141) tolyured = delivered (so 145). 148) soht st. soth.

He letten after him sende,
For he wes boþe god & hende.
Þo he wes after ysent,
Þo he tolde him al yshent:
He wende forte ha ben anhon,
Oþer a worse deþ ydon.
He com byfore þe abbot.
»Maryn, þuncheþ þe god
Such penaunce forte dreye
For eny cunnes foleye?«
»*Jes*u, ȝef þi wille be,
Y preye þat þou forȝeue me
Þat ich habbe misdon aȝeynes þe,
Merci y *crie* par charite«.
Ant þah his herte wes ful lyht,
Þat heuede be so ydyht
Þourh penaunce þer forte ligge,
Þe ioie of hyre ne may mon sugge.
Heo liuede þer inne wiþ muche wo
Tuo ȝer forsoþe ant namo.
Nou heo is ded wyterly,
Hyre soule is wiþ oure leuedy.
Þenne spec a monk to anoþer:
»Gowe whosshen vr dede broþer!
For þah he habbe don a synne,
Ȝet he is broþer of her ynne«.
A nome þe body & brohte to baþe.
Alas þ*at* he wes ded so raþe!
»Hit is a wommon«, seide þ*at* on.
»Þat is soþ, bi seint Jon!
»*Jes*u shilde vs from pyne,
For we han lowen on Maryne
Ant penance duden hire on st*r*onge
Ant letten hire pyne to longe«.
Letten after þe abbot sende
Ant tolde*n* him þe ord & ende,
Ant þe couent eueruchon,
Ant shouueden hit wes a womon.
Þe abbot for duel falleþ to grounde,
& þer he liþ a longe stounde.
& þo he mihte vp stonde,
Ȝerne þonkeþ godes sonde,

He ant þe monkes alle ifere
& oþer men mo þer were.
»Nou hit is þus bifalle,
We moten þenchen among vs alle
Hire onoure in alle wyse,
For heo is ded in godes seruise;
& heo mey to hi*m* biseche
For ous, þ*at* is oure soule leche«.
Þe wo*m*mon þ*at* on Marine þe child ber
Nuste þ*at* heo wes mayden er;
So sone so Marine wes ded,
Such shute com i*n* þe womones hed
Ase þah heo couþe lutel god,
& þ*er* after wax riht wod;
& com þider ase ley Marine,
Wiþ muche shome & muche pine.
Þer heo lay mid vnsounde
Fourteniht faste ybounde,
& soffrede þ*er* muche wo,
O þ*at* fourteniht were ago.
Þis monkes heden muche care
Þ*at* heo hire seȝen so fare,
& bysohten *Jes*u for loue of Marine
Delyueren hire of þilke pyne.
Whil heo þer aboute speke,
Anon riht hire bondes breke,
& toc to hire womones cunde
Ant warþ in to hire ryhte munde,
Ant kneulachede ho hade misdon
To bere þat child hire apon,
& tolde opeliche alle byfore
Hou þat child wes geten & bore,
& bisohte him forȝeuenesse
Þ*at* is kyng of heuene blisse.
To þilke blisse god vs sende
Þat lesteþ euer wiþouten ende.
He þat made & wrot þis vie
& hyre haþ in memorie,
From shome *Cri*st him shilde.
Leuedi, ȝef þi wille be,
Þou haue m*er*ci of me
For loue of þine childe! AMEN.

V. 186) Ms. shonneden. 191) vor ant sind 2 oder 3 Buchstaben ausradirt.

5. Eufrosyne*).

aus Ms. Vernon, fol. 103.

IN Alisaundre, þat grete citee,
Þer was a mon of muche pouste,
Pathnucius forsoþe he hiht;
He kepte wel þe heste of god almiht.
A wyf he tok of grete blode,
Þe wȝuche was eu*er*e meoke & gode.
But fruit com non bitwene he*m* two,
And þ*er*fore hem was ful wo.
Þis mon was sori and in gret speir,
For he hedde of his bodi no*n* heir
þat his goodes in toun and feelde
After his deþ scholde gou*er*ne and welde.
Vppon a day he him biþouht
And preyed to god, þat vs haþ bouht,
To seende hi*m* a child, as he wel may,
His good to hauen aftur his day.
And his wyf boþe day and niht
Dude almesdeede al þ*at* heo miht,
And preyed to god, heuene kyng,
To grau*n*te*n* hem heore askyng.
Þen wente þis goode mon feor & nere,
To witen ȝif he mihte ouȝwher here
Aftur sum good holy mon,
Þat god wolde heere his preyere anon:
Þorw hos preyere he hopede wel
Þat god wolde grau*n*te him eueridel.
Þe*n*ne he weute in to an abbey,
Where was an holy mon, as I ow sey,
Þat was abbot of þat place —
In hi*m* god schewed boþe vertu & grace.
And whon he hedde dwelled þ*er*e a stou*n*de,
He tolde þe abbot hol and sounde
What was his comy*n*g, wherfore & whi.
Þe abbot of hi*m* hedde reuþe forþi
And hertly to god made his preyere
To sende hi*m* a child, ȝif his wille were.
And Jhesu Crist, maydenes sone,
Graunted þe abbot al his bone.
ÞE wyf co*n*seiued & bar a childe,
A douht*ur*, þ*at* was meke & mylde.
And whon he say þe abbotes liuinge,
He wolde neu*er* go fro þat wonynge,
But brouȝte his wyf in to þe abbey,
Þer to dwelle boþe niht & day.
Þe child þei toke, as I ow say,
And Eufrosyne þei cleped þat may.
And whon þat heo was twelf ȝer olde,
Heo was cristened in water.colde.
Hire fader & moder weore glad & blyþe
And þonked god mony a siþe
Þat hedde grau*n*ted to hire such grace,
Þat was so goodlich & feir of face.
And whon hit was at twelf ȝer ende,
Hir moder diȝed & to god gan wende.
Hire fad*ur* liued, & tauȝt hire lettrure,
Boþe wit & wisda*m*, beo ȝe sure.
Þen wox heo wys & lerned so faste
Þat hir fader m*er*ueiled þ*er*of atte laste.

V. 6) speire = dispeyre, so auch v. 497.

*) Diese Legende ist bereits in E. Kölbing's Engl. Stud. Bd. I abgedruckt.

Hire loos sprong þorw al þe cite
Þat a wisor creature miȝte non be.
And for hir wisdam & hire feirnesse
Heo was desyret of more & lesse
To wedden hire to heore sones ȝinge,
And sum striuen wiþ hir fader for þat þinge.
Þen was þer a noble mon of þat cite
Þat passed alle oþure of riches & fee;
He asked Pathnucius douȝter feire
His sone to wedden þat was his heire.
And hire fader verrament
Þerof was fayn & to him asent.
He tok his douȝter, as ȝe may here,
Þat was of elde XVIII ȝere,
And brouȝt hire to þe abbeye
Þer he was wont to bidde & preye,
And tok wiþ him muche oþur goode
And ȝaf þe monkes, to buggen hem foode.
TO þe abbot þen he brouȝte þat maide.
»Þe fruit of þi praiȝers, lo her!« he saide,
»Preye for hire to god almiht:
Forte marien hire I haue Itiht«.
Þe abbot bad hire to þe hoste be brouȝt:
Tò speke wiþ hire þer haþ he þouȝt.
And whon þei þidere Icomen were,
He blessed hire wiþ goode chere,
And seyde: »douȝtur, I counseyle þe
To liue in pacience and humilite,
In chastite also, I rede,
And ouer alle þing þi god þou drede«.
Þen dwelled þei þere þreo dayes stille
And herden heore seruise wiþ gode wille.
Pathnucius of hire lyuinge was wel payed
And of hir holynesse; he meruayled & sayd:
»Þeose seruauns of god Iblesset þei beo
Þat liuen as angles in heore degre,
And aftur þis wiþouten drede
Euerlastynge lyf schal ben heore meede«.
Þen wax his herte in god studefaste
And to his seruise holliche him caste.
Þen aftur þreo dayes Pathnucius went
To þe abbot wiþ good entent
And seide: »fader, I preie þe,
Cum spek wiþ my douhter fre
And prey for hire, as I truste on þe,
For we wol walken in to þe cite«.
And whon þe abbot was comen þat stounde,
Heo felde at his feet vppon þe grounde
And seide: »fader, þou preye for me
To þe holy trinite
Þat he wolde of his godnes
Mi soule wynne to his blis«.
HE tok his hond & blessed hire þere
And seide þeos wordes, as ȝe schul here:
»God, þat knowest mon er he weore Ibore,
Let þis creature neuere ben forlore
And graunt hire felauschipe & part also
In heuene, whon heo schal heonnes go!«
Þenne tok þei heore leue of þat holy mon
And wente in to þe cite anon.
And whon hire fader bi wei or streete
Eny of þeose monkes couþe fynden or mete,
To his hous he wolde hem bringe
To preye for his douhter in alle þinge.
Þenne hit bifelde vppon a day
Þat a gret feste scholde ben in þe abbay.
Þe abbot a monk to Pathnucius sent
And bad him cum þider wiþ good entent.
And whon þe monk com to his hous,
He asket after Pathnucius.
His seruauns seiden wiþouten weere
He walked forþ riht nou heere.
And Eufrosyne, þat noble may,
Asked þe monk wiþoute delay:
»Sei me, broþer, for charite
How mony monkus atome beo ȝe?«
Þe monk hire tolde witterli:
»We ben þre hundret & two & fifti«.
Þen spac þat mayden to him anon:
»What, & þer coome to ȝou a mon
Þat wolde aske þe hous for charite,
Wolde not ȝor abbot graunten, ȝe?«
He onswerde & to hire sayde:
»Ȝus, þerof we ben riht wel apayde,

V. 70) Ms. a sent.

And for þeose wordes more and las:
Qui venit ad me, non eiciam foras«.
ÞEn Eufrosyne, þat mayden good,
To þe monk speek þer heo stood
And seide: »þou tel me holliche
Ȝif alle þe monkes preien & fasten Iliche«.
Þe monk ons werde wiþouten lesynge:
»In comuyn we prezen boþe olde & ȝinge,
But fastynge is, as hit is skil,
To take or leue wheþer we wil«.
»To þis lyf«, heo seide anon riht,
»I þouȝt to come, ȝif þat I miht.
But þe wraþþe of mi fader sore I dredde,
For he haþ þouȝt me forte wedde«.
Þe monk seide: »suster, for charite!
Let neuer mon defoulen þe,
Ne þi fairnesse, þat is so briht,
Soffrun schome bi day nor niht;
But wedde þe to Crist þat ȝiue þe may
Heuene after þin endyng day,
And in to sum abbeye þou do þe gon
And chaunge þin abyte sone anon!«
Þen of his counseil heo was apayd.
»But ho may schere me þenne?« heo said,
»For wiþ no lewed mon wolde I dele,
For he wolde not my counseil hele«.
ÞE monk seide þen to hire anon:
»Wiþ me to þe abbey þi fader schal gon,
Þreo dayes wiþ us þer schal he dwelle;
Þen sent þou after a monk ful snelle
Priueliche, wiþoute lettynge,
And he schal comen for eny þinge«.
And as he stod & speek wiþ þat mayde,
Hire fader com in & to þe monk sayde:
»What is þi wille? broþur, tel me!«
»Vr abbot« he seide, »sent to þe
And bad þe comen on his blessynge,
To eten wiþ him, wiþouten dwellynge«.
Pathnucius was glad & wiþ him ȝode
To þe feeste wiþ herte goode.
Þreo dayes wiþ þe abbot he dwelled þere.
Þen Eufrosyne sent hire messagere
To þe abbeye, as I ow telle,
And seide to him þe wordes felle:
»What monk þat þou mayst furst Ise,
Prei him þat he wolde come wiþ þe«.
Whon he com þider wiþouten lette,
Þorw grace of god a monk he mette;
Þen he him preyed wiþ herte fyne
To come & speke wiþ Eufrosyne.
Þe monk him wente wiþ herte meke.
And heo him mette & to him speeke:
»Blesse me«, heo seide, »fader, apliht!«
And he hire blesset, & sat doun riht.
Þen Eufrosyne seide to him anon:
»Mi fader is a ful good mon,
A riche mon, of muche miht,
And serueþ god boþe day & niht;
A wyf he hadde, & heo is dede,
Þat was my mooder, wiþoute drede;
And mi fader for his riches, I wot wele,
Wolde take me to þe world þat is so frele,
And I nolde for no richesse here
Beo defoulet wiþ þe world in non manere.
But euere I drede my fader so
Þat I not neuure what I schal do.
Al niht I lay, & sleep riht nouȝt,
And preyed to god, þat us haþ bouȝt,
To sende me merci & sum tokenyng;
And so I beoþouhte me in þe morwening
To sende to þe abbey aftur sum wiht,
To counseile me what best do miht
Sum word of soule-hele forte lere.
Þerfore I preye þe, fader deore,
Tech me godes lore wiþ good entent,
For þou art holliche fro god Isent«.
ÞE monk to hire speek wiþ gret wit:
»Þus hit is seid in holy writ:
Hose wol not for loue of me
Forsake his fader & al his fee,
His modur, his breþuren his sustren boþe,
Mi disciple he may not ben for soþe.
I con no more to þe say
But, ȝif þou seo þat þou wel may
Temptacion of flesch wiþstonden ariht,
Forsake alle þing for god almiht.
Þi fader richesses, beo þou bold,
Schul fynden eires monyfold:

V. 201) Ms. heo hadde. 214) nach what fehlt wohl I, oder do = cause. 223) boþe = and.

Hous of almus þer beoþ Inouwe
In þis cuntreye, boþe heiȝe & lowe,
Pilgrimus, prisouns, as we knowe wele,
Faderles children monie & fele:
On heom his richesse he may sette
To godes worschupe wiþouten lette.
And þou wolt only don after me:
Leose not þi soule, I counseile þe«.
And heo onswerde wiþ milde chere:
»I truste holliche on þi preyere;
Now for soule I schal trauayle,
For I truste to god hit wol me auayle«.
Þat holy mon seide to hire þo:
»Let neuer þulke desyr fro þe go,
For nou is tyme of penaunce«.
And heo onswerde wiþouten distaunce:
»For al myn desir to folfille,
To trauayle þe hit was my wille.
Þou blesse me nou & for me pray,
And þe her of myn hed þou schere away!«
HE ros vp, as heo him beede,
And cut þe her of hire hede,
And cloþede hire in a cote good,
And preyed to him þat diȝed on rood
And seide: »lord god in trinite,
Þow saue þi seruaunt þat loueþ þe!«
And whon he hedde seid þeos wordes apliȝt,
He went his wei anon riȝt.
ÞEn Eufrosyne þouȝte: »sikerly,
Ȝif I go to a nonneri,
Mi fader wol seche me & fynde me þare,
To take me out wol he not spare
And make me iweddet also swiþe;
þen schuldi neuere beo glad ne bliþe.
Þerfore wol I to an abbey gon
Þer as beoþ men, and wymmen non«.
Hire owne aray þer heo forsook,
And monnes cloþing to hire heo took.
And anon as hit was niht,
Heo made hire redi and forþ hire diht,
Fiue hundret schilyng wiþ hire heo tok,
And priueliche al þat niht heo wok.
And erly on þe morn, as I telle þe,
Hire fader com in to þe citéé;
As god wolde, to chirche he went.
And Eufrosyne þe wei to þe abbey hent
Þer as hire fader was knowen wel.
And to þe porter heo spak also snel:
»Go prey þe abbot«, heo seide, ȝanon,
To speke heere wiþ a straunge mon
Þat fro þe paleys is come nou riht!«
Þe porter wente forþ wiþ al his miht
And tolde þe abbot word & ende.
Forþ wiþ him þen gon he weende.
And whon Eufrosyne saiȝ him þat stounde,
Heo fel doun flat vppon þe grounde.
He tok hire vp & blessed hire furst,
And aftur þei talket what so hem lust.
Þe abbot seide: »sone, what is þi wille?«
And heo onswerde wiþ wordes stille:
»I haue dwelled at þe palys
And liued in joye & muche delys;
And, for me þinkeþ þis world nis nouȝt,
To chaunge my liuynge I haue þouȝt:
Wherfore I prey ow, fader deere,
Graunte me to dwelle wiþ ou heere!
For I haue riches gret plente,
And al schal comen hider to þe,
Ȝif þat god wol ȝiue me grace
Him to seruen here in þis place«.
Þe abbot seide to him riht þus:
»Þou art welcome, dwelle here wiþ vs.
What is þi name?« þen seide he.
»Smaragdus« heo seide, »men callen me«.
Þe abbot seide: »þou art ful ȝyng,
Þe bihoueþ a maister for eny þing,
To teche þe rule & þi seruise
And þe lyuyng of monkes in alle wyse«.
To þe abbot heo speek riȝt þo:
»As þou biddest, so schal I do«.
And tok to him þer as he stode
Fyf hundred schilynges þat weore goode,
And seide: »tak þis in parti of pay,
Al þat oþur schal comen anoþur day,
Ȝif hit beo so in alle manere
Þat I may susteyn & dwellen heere«.
ÞE abbot let callen anon riht
A noble monk, Agapitus he hiht,

V. 303) he st. she?

Smaragd*us* to hi*m* bitok he þere,
His rule to teche hi*m* and to lere,
And hi*m* to gouerne in such asyse
To passen his mayster in alle wyse.
Þen kneleḍ he dou*n*, as hit was skil,
And þei him receyued wi*þ* good wil;
Agapitus, his mayster mylde,
In to a celle brouȝte þ*at* noble childe.
And for he was so feyr, wiþoute lye,
Þe fend to him hedde gret envye;
Whon þ*at* he was in þe chirche,
Þe werk of god forte wirche,
He te*m*pted þe breþe*r*en þorw his queyntyse
In idel þouȝt in mony a wyse.
Þei we*n*te to þe abbot & tolde hi*m* alle
What caas among he*m* was bifalle.
Þe abbot þis herde & Smaragd*us* let fette,
And seide þeos word*us* wi*þ*oute*n* lette:
»Sone, þi grete feirenes
Makeþ vr breþ*ur*en to þenken amis;
Þ*er*fore I comau*n*de þ*ou* sitte alone
In a celle, nowhoder to gone«
And bad his mayster also anon
To ordeyne hi*m* a place, þ*er*inne beo don.
And so he dude, as I ou say,
Þerin to lyue*n* boþe niht & day.
And eu*ur* he lyued i*n* so gret penau*n*ce
Þat his maister me*r*ueiled wi*þ*oute distau*n*ce
And tolde his breþ*ur*en of his godnesse,
And þei þo*n*ked god boþe more & lesse.
NOu of þis mat*er*e I þe*n*ke to stinte;
Of Pathnuci*us* to telle I haue Iminte
Hou he com hom to his oune place,
To seon his douht*ur* feir of face.
And whon he com in, he fond hire nouȝt:
Þ*er*fore muche serwe was in his þouȝt,
And asked his seruau*n*s al bideene
Wher was his douht*ur*, þ*at* was so schene.
And þei onswerde anon riht:
»Forsoþe, we seȝen hire to niht,
But al þis day wi*þ*outen doute
We couþe not seon hire walke aboute«.

Þe*n* supposed hir fader þ*at* he hedde hire fet
Þat scholde hire wedde wi*þ*oute let;
He bad a seruau*n*t þider to gon;
But word of hire ne herde þei non.
And whon hir hosebo*n*de hit he*r*de, his fader also,
Þei woxe*n* sori and weore ful wo,
To Pathnuci*us* hous þei comen vchon.
Þei wepte*n* & sorwed & made muche mon,
And seiden: »sum mon wiþ tresoun
Haþ lad hire awey out of þis toun«.
His men ano*n* heore hors þei hent,
To seche*n* hire forþ beoþ þei went,
Boþe bi water and bi londe,
In caues & wilde*r*nes, I vndurstonde,
Hous of no*n*nes also þei souȝt,
But word of hire ne herde þei nouȝt.
»Alas«, seide Pathnuci*us*, »my douȝter dere,
Mi solas, myn eȝen-siȝt, & al mỳ chere,
Ho haþ my tresour Inome me fro?
Allas, my riches awey is go!
Allas, my vyne ho haþ Ischent?
Allas, my lante*r*ne ho haþ Iqueynt?
Allas, myn hope ho haþ bigylet?
Allas, my douȝter ho haþ defuilet?
Allas, what wolf my lomb haþ spied?
Allas, what place þ*at* hire haþ wriȝed?
Allas, for deol I droupe and dare,
I clỳnge as cleyȝ, Icauȝt in care,
I wayle, I wandre, I wake, I walke,
I stu*n*te, I stonde, vnstabli I stalke,
For hire þ*at* was so witti and wys,
Of alle gentrise heo bar þe prys.
Allas, eorþe, þou dost me pyne,
Þou hulest þe blod of Eufrosyne«.
Whon Pathnucius hed seid þis wordes alle,
Þe peple þ*at* þ*er* was in þe halle,
And þe citeseyns eueruchone,
For hire þei wepten & made muche mone.

V. 342) to fehlt vor beo. 365) Ms. hir st. his. 388) zu I clynge as cleyȝ vgl. Gregor. Ms. Vern. v. 43 As þou seost cleiȝ clyngen on cliue in someres day aboute þe none.

ÞE*n* Patnuci*us* þis serwe miȝt not drye;
To þe abbey faste þen gon he hyȝe,
At þe abbotes fet he fel doun þere
And seide: »fader«, wiþ mylde chere,
»Ne cece þ*ou* not to preye þis stou*n*de
Þat Eufrosyne mouȝte ben Ifounde;
For I ne con witen in no manere
What is bifalle to my douhter dere«.
Whon þ*e* abbot h*er*de þis, he made gret mone,
And se*n*t after his monkes euerichone
And seide: »breþeren, for charite,
Preye we to god for his pite
Þat he wold schewe*n* us bi su*m* tokenyng
What caas bifalle*n* is to þ*at* mayden ȝyng«.
Þe*n* al þat wike þei faste and prayden;
But þei herde noþing of þat mayden,
As þei weore wont bifore to heere
Whon þei to god made heore preyere;
For Eufrosyne preyde so day and niht
Þat god schulde not oute*n* hire to nowiht:
Þerfore to þe abbot verrament
God wolde not hire schewe, ne to þe coue*n*t.
ÞE abbot to Patnuci*us* þenne he sayd:
»Of godes sonde holt þe apayd,
And keep his lore in alle wyse,
For whom he loueþ, he wol chastise.
Forþi to þi douhter is nouȝt bifalle
Wiþouten his wil þat weldeþ alle;
But, for heo is sumwhere in godes seruise,
God wol not oute*n* hire, as I deuyse.
In wikked werk ȝif heo weore tayn,
God wolde not leten vs trauayle*n* in vayn.
Such trust in god forsoþe Ichaue:
Er þen þou dye, þou schalt hire haue«.
Þen Pathnucius þonket god almiȝt,
And layȝ in his preyers boþe day & niȝt.
ÞEn hit bifel vppon a day
To þe abbey Pathnuci*us* tok þe way;
Tofore þe abbot of gret renoun,
At his feet he fel adoun
And seide: »fader«, in þat stou*n*de,
»I am so harde wiþ serwe Ibou*n*de
For my douhter, þat was so fre,
Allas in world þat wo is me!«
Þe abbot þo wi*þ* dreri mood
Speek to him, þer he stood:
»We han a monk among us here,
An holy mon wi*þ*outen peere,
Icomen he was fro þe palys;
Go spek wi*þ* him al þyn deuys!«
And he seide: »fayn I wol gon«.
After Agapitus þei sende anon:
»Tak Pathnucius & þe wey him teche
Wi*þ* þyn disciple to haue a speche!«
Þen tok he him anon riht
And brouht hi*m* þider wi*þ* al his miht.
And assone as heo hire fader bihulde,
Al wi*þ* teres heo was folfulde.
And whon Pathnuci*us* seiȝ him so don,
He þouȝte hit was for deuocion;
He kneuȝ hire not, for soþe to sey,
For hire chere was clene Itornd awey:
For abstinence hit was not sene,
Wi*þ* wakynge & weping also, I wene.
Hire coule toforen hire face heo doþ —
To ben Iknowen hire was ful loþ.
Heo blessed hem, and seeten doun,
And bigon a tale of deuocioun,
Hou men scholde kepe*n* he*m* out of sinne,
Þe blisse of heuene for to winne,
Wi*þ* good lyuinge and chastite,
Wi*þ* almesdede and charite;
And hou men scholde not heor*e* childre*n* loue
More þen god, þat sit aboue;
And seide þat holy writ bereþ witnes
Hou pacience bi desese Ipreued is.
Heo sauh what sorwe hire fader made,
And of him compassion heo hade;
Of him to be knowen wolde heo nouht,
And to cu*m*forte*n* him was al hire þouht,
And seide: »sire, trustne to me,
God wol neu*er*e deseyuen þe:
For, ȝif þi douȝter weore ouȝwher amis,
God wolde schewe þe of his godnes,
Þat nouþer þe deuel ne no wikked wiht
Scholde binymen hire soule, & þe þi siht;

V. 422) holt st. hold; Vern. hat oft t am ende st. d, so wint, grount, auch im partic. et st. ed. 439) þat st. þis?

But I truste in god so wonder wel
Þat heo haþ taken hire to good counseil.
For god almihti seiþ him self:
Hose loueþ his fader bi eny half
Oþur his moder in eny degre,
He nis not worþi to come to me;
And hose wol not his richesse forsake,
Him to me wol I not take.
God, he is of such pouwere,
Ȝif him lust, to schewen þe here.
Soffre nou, soffre, & hold þe stille,
And let not serwe þi seluen spille,
Ne waxe þou noþing in dispeyre,
But þonk þi god boþe wel and feire!
Agapitus, mi maister, ofte haþ me tolde
Of Pathnucius tales monyfolde,
And hou for his douȝtur he made muche mone,
For he hedde no mo but hire alone,
And sodeynliche awei heo was nome,
And couþe neuer here wher heo was bicome.
He tolde me þat þe abbot & al þe couent
Hedde preyed to god wiþ on assent;
To me he speek to don þe same,
And bad preie for hire a goddes name.
And þauȝ þat I vnworþi be,
A synful creature, as þinkeþ me,
To god I haue preid wiþ herte & þouȝt
To sende þe soffraunce, as he þe wrouȝt,
And to folfulle al þi desyre,
As may be best for þe and hire.
To seo þe, ofte desyret Ichaue,
Ȝif eny cumfort bi me mihtest haue«.
And leste he kneuh hire at þe ende
Bi hire speche, heo bad him wende.
And whon Patnucius went & outward stepte,
Hire eiȝen erende and for him wepte;
Hire face was pale as eny leed,
For fastynge & penaunce heo was neih ded.

ÞEn Patnucius was Icumfortet wel,
And wente to þe abbot also snel
And seide: he was as liht þat stounde
As þei he hedde his douhtur founde.
He speek to þe abbot & al þe couent
To preye for him, & hom he went.
And Smaragdus liued in þat maneere
Folliche VIII & þritti ȝere.
Þen a gret seknesse him toke,
And dyed þervppon, as seiþ þe boke.
Þen hit bifel vppon a day
Patnucius wente to þe abbay,
And saluwede þe monkes euerichon,
And siþen to þe abbot is he gon
And seide: »fader, ȝif ȝe wolde,
Speke wiþ Smaragdus fayn Icholde«.
Þe abbot let calle Agapitus
And bad him lede Pathnucius
To Smaragdus celle anon riht,
»For wiþ him to speke he haþ Itiht«.
And whon he com in, þer he lay seke,
He custe him wepinge & to him speeke:
»Allas«, he seide, »nou wo is me!
Wher beoþ þi bihestes þat þou bihihtest me?
Þou seidest I schulde my douhter seone;
But nou schal I liue in serwe and teone.
Allas, who wol cumforte me at myn ende?
Allas, whoderward nou schal I wende?
Allas, ho may me ouȝt avayle?
Allas, myn harmes I wepe and wayle,
For hit is gon VIII. and þritti ȝere
Siþen I lees my douhter dere.
For hire I haue preyed niht & day,
But noþing of hire witen I may.
Boþe wo and serwe me halt so swiþe
Þat I schal neuer beo glad ne blyþe,
For trust heraftur schal I haue non,
But in to helle wepen and gon«.
ÞEn Smaragdus saiȝ him sore wepinge,
Þat wolde not stinte for no þinge,
And seide to hym: »on goddes halue,
Mon, þenkestou forte culle þi selue?

V. 494) here accus. fem., aber 514 hire im reim. 520) erende st. ernde, südl. form = ronne. 543) Ms. ꝯ st. com in. 560) der Vers scheint fehlerhaft. 562) culle = kill.

Þenk þat god is of such pouwere
And knoweþ alle þing boþe fer & nere!
Now of þi serwe þou make an ende!
For god, þat is curteis and hende,
Schewed to Jacob þorw his graas
His sone Josep wher þat he was.
þerfore hertiliche I preye þe,
Þeos þreo dayes go not from me!«
Þen Pathnucius þouȝte in þat tyde:
For he bad him þreo dayes abyde,
Þat god wolde schewen him in sum manere
Wher þat his douhtur bicomen were.
And whon hit was comen þe þridde day,
He com to him and bigon to say:
»Broþer, Ichaue abiden here wiþ þe
Þreo dayes fulle, as þou beede me«.
Þen Eufrosyne wuste wel anon
Hire tyme was come þat heo schulde gon;
To hire heo called Pathnucius
And speek to him and seide þus:
»Almihti god of his goodnes
Haþ disposet for my wrecchednes,
Þat þorw his vertu and his miht
Mi desyr to an ende is fully diht,
And, for Ichaue bore me so monliche,
I schal haue a croune in heuene-riche.
Nou wol I no lengore helen hit wiþ þe:
For certes, I am þi douhter fre,
And þou mi fader, þat seost me in siht;
Nou haue I holden þat I haue hiht.
Gode fader, let nomon herof wite ne knowe
Bote þou þi self, heiȝe ne lowe,
Let no mon me wassche ne come me to
But þou þi self, fader! I preye þou do.
Also I hihte þe abbot of gret honour
Þat he schulde haue boþe riches & tresour,
Ȝif god almihti wolde leue me grace
To sosteynen and dwellen in þis place:
Þerfore, fader, for charite
Folful my wil — and prey for me!«
And whon heo hedde seid þis wordes ariȝt,
Heo ȝaf þe spirit to god almiht,
Aboute þat tyme of þe ȝere
At þe kalendes of Janiuere.
Whon Pathnucius hed herd þeos wordes alle,
He swouned anon & doun gon falle.
Þen com Agapitus faste rennynge
And fond hire ded, & him swounynge.
He cast vppon him watur colde
And rered him vp, as god wolde,
And seide: »sire, what is come þe to?«
And he onswerde wiþouten mo:
»Nou let me dye & go my way,
For I haue seye wondres to day«.
He ros vp and on hire face fulle
And wept & criȝed as he wolde spille,
And seide: »allas, my douhter fre,
Whi noldestou schewen þe er to me,
Þat we mihten boþe in same
Haue died togedere in godes name?
Allas, from me hou hastou hed?
Þis wrecched world hou hastou fled?
Hou artou þus priueliche gon away
In to heuene blisse þat lasteþ ay?«
Agapitus herde þeos wordes vchon;
He merueiled muche, & to þe abbot is gon
And told him fro biginnyng to þe ende.
And he wiþ him þider gon wende.
Þe abbot fel doun wiþouten were
And criȝed to hire wiþ wepynge cheere
And seide: »Eufrosyne, Cristes spouse,
Prey for vs and for vr house
To god, þat sit in trinite,
Þat we mowe come his face to se
And to haue part of his blis
Wiþ his seyntes, þer as he is!«
Þe abbot & couent wiþ mylde mood
Buried þat bodi þat was so good.
And whon alle þe monkes weore comen þider
And seȝen þat miracle al to gider,
Þei þonked god þat in so frele a kynde
Such vertu & miracle wolde to hem sende.

V. 608) Ms. Janinere st. Janiuere. 609) Ms. papnucius mit übergeschr. h. 625) vor hed fehlt þe.

Þ*er* was a monk & hadde but on eiȝe,
And he hire custe; wi*þ*oute lye:
As sone as he hedde Idon þat dede,
His eiȝen weore*n* boþe in his hede.
And whon alle me*n* seiȝe þis miracle done,
Þei þonked god, þat sit in trone.
Þen weore þei cu*m*forted & gladed miche,
And buried hire in toumbe riche.
Þe*n* tok hire fader al his riches
And brouȝt hit to chirche wi*þ*outen lees,
And in þe worschip of god he hit bisette.
And dwelled þer wiþouten lette
In þe same selle þer his douȝter was,
He liued & dyed in þat plas.

And after hir deþ folliche ten ȝere
Holliche he lyuede in þis world heere;
Þen he tok his leue and to god he went.
Bi his douȝter þei leyde him, ve*r*rement —
Vche ȝeer þei don his mynde-day holde
Anon to þis day, as hit is tolde.
Þe abbot & þe couent wi*þ* good chere
Worschipeden god al Ifeere.
And so do we him, þat sit aboue,
Þat he wolde for þat maydenes loue
Graunten vs heuene wi*þ*outen eende,
Wiþ him þe*r*in for to leende.
God graunte vs grace þat hit so be!
AMEN, AMEN for charite.

V. 661) Ms. his st. hir.

6. Cristine,

von Willam Paris*).

aus Ms. Arundel 168 fol. 2**) (15. Jhdt.).

Seynte Cristyne was a maide bryghte,
As clerkis in bokes hathe rede & seene,
Sche seruede godе bothe daye andenyghte,
As martyr shulde andе virgyne clene.
In Itayle she was borne, y wene,
Andе come of kynne, were grete of myghte;
Bute she forsoke theme allе bedene
And holle hire herte to Criste she highte.

She was so faire, thate maidene mylde,
That euery wighte that ones hire see,
If it were mane, womane or childe,
She wane theire lofe with hire beaute.
Suche grace of godе forsothe hade shee
To flee allе vice and werkes wilde,
Andе fully purposede hire to be
Goddes owne seruaunte & maide vnfylde.

Vrbane highte hire fadere ywisse,
A wykkede tyrande & a wode —
It was of hyme as of moo is:
A sherew may gete a childe righte goode;
Andе so dide Vrbane, be the rode:
If he were manе that dide amysse,
Yit gate he Cristyne mylde of mode
That is with Criste in heuene blysse.

Many mene desirede that may
Andе wolde hafe weddede hire, if þei myghte —
Whan thei mighte se hire one a daie,
Thei ferde þe better a fulle seuennyghte;
Hir chere was suche in allе mens sighte:
It made ylke manе to other saye:
»Truly, this is þe gentileste wighte
That euer we see — this is no naye«.

Hir kynne wolde gife hire to righte none,
For she shulde lyfe in mawmentrye;
But in a toure ofe lyme & stone
Hyre fader ordeyne hire to lye,
Andе twelfe maydens to be hire bye,
Of whiche she myghte triste neuer one:
For theie were ordeyne for to aspie
How that she lyuede & made hyr mone.

Goddes of golde & siluer brighte
That may hade with hire in hire toure,
That she shulde wurchipe daie & nyghte,
Andе whene hire liste to do theme honoure.
But sodenly ther come socoure
Fro godе, that is moste of myghte:
He made that maye to haue sauoure
To brynge hire soule to heuene lyghte.

The holy goste in Cristyne is,
And he hathe tawghte hire to forsake
Hire fals goddes ilkone, ywisse,
That are but stonys & stokkes blake:

*) So nennt sich der Dichter v. 515, Dienstmann des Sir Thomas Brawchaump, dem er mit rührender Treue in den Kerker gefolgt ist, wo er diese Legende dichtet, vgl. V. 497 ff.

**) Dass. Ms. enthält ausser Cristine: Dorothe, Capgrave's Catharine (bereits edirt) u. Lydgate's Marienleben.

Ande fulle purpose now wille she take
To drede no dede, but thinke of blysse.
Thus gode cane of vncrystyne make
Right holy martirs to be his.

Thus some haue grace or thei borne be,
As hade þe baptiste goode seint Johne;
Ande somme in tendre age, parde,
As Cristyne hade, that faire womane;
Ande some in elde whene youghte is gone,
As in Poules lyfe we may see;
Ande some whene thei shalle die anone,
As Barabas thefe, that honge so hye.

Encens she hade, and sho it hyde
Vp in a wyndowe preuely:
Ande with goode herte she it dyde,
For she thoughte neuer to sacrifie
To no fals goddes of mawmentrie,
For drede of none that wolde hire byde;
She preyede to Criste þat she myghte dye
And martire be, or that betyde.

To ite befelle vpone a daie
That Vrbane wolde his doughter se.
Ande Cristyne maydyns alle thei saie:
»Vrbane sire, we telle the:
Thi doughter, & oure lady free,
Dispice oure goddes & þaire araie
Ande sais truly þat she wille be
A cristene womane, if þat she maye«.

Vrbane saide: »late me alone,
For I wille to my dougthire goo:
With faire wordes y shalle anone
Make hire to lefe, if she saie soo.
Ande truly, but she sacrifice doo,
She shalle be wrouthe, or I, þe tone —
For it wille breke myne herte in too
To witte my doughter so begoone«.

Vrbane went with sobere schere
To Cristyne chambire alle one hye,
Ande saide: »Cristyne, my doughter dere!
Se, I ame comme to sitte the bye,
Ande als, to se the sacrifie
To alle oure goddes of grete powere:
That was þe cause, sekyrly,
My faire doughter, þat I sitte here«.

»Thi doughter, Vrbane, clepe me noghte,
For fadere wille y neuer clepe the:
For one Jhesu is alle my thoughte,
Ande his childe, sire, wille y be.
Ande þerfore speke nomore to me
Of maumentrie, of metalle wroughte,
But speke of gode in mageste,
For he alone me made & boughte!«

»My faire doughter«, Vrbane saide,
»Wurchupe noghte one gode alone:
Vnehappe the oþer be euylle paide,
For þou wille do theme wurchupe none;
But gete thank of theme ilkone:
Thane nedes the noghte be afrayed;
Ande think how alle thi kinne has done.
Do þou thus, as I hafe þe prayede!«

»Þou wenes þou speke righte welle ywisse,
But as a fole þou spekes me to
That knew no truethe nere thought of blysse.
But here, Vrbane, how I wille do:
The fadire in heuyne, þe sone also,
The holy goste — the thirde he is —,
To this y wille, & to no moo,
With alle myne herte do sacrifice«.

»Sene þou wille wurchipe goddes three,
Whi wurchups þou nozt oþer also?«
Cristyne saide: »fole, I telle it the:
Thies three are one gode & nomoo«.
Thus Vrbane wente away hire froo
Als wrothe as he myghte be;
Hyme thoughte his hert wilde breke in too
For Cristyns lofe, his doughter free.

Anone after wene he was gone,
Seinte Cristyne went þe mawmentes to
Ande caste theme downe euerylkone,
Ande byrste þer legges & armys in too;

V. 66) Ms. prenely. 73) To = till. 107) Ms. vñ happe.

The plates of siluer & golde also
She pekyde alle of, þat was þeme one,
Ande caste it oute away hire froo
To pore goddes-mene that hade righte none.

Vrbane come anoþer daie
Ande wolde have wurchupe his goddes alle:
He fonde righte none — thei were awaye.
One Cristyns maydyns he dyde calle:
»What hathe Cristyne, my doughter smalle,
Done with oure goddes? telle me, I saye!«
Thei sai: »þi doughter made theme falle,
Oute at þe wyndow alle are thei«.

Vrbane saide: »so myghte I thee,
My doughter is a cursyd wyghte.
Maidons, said Vrbane, how durste she
Thus breke oure goddes so myche of myghte?«
Thei answerde alle with wordes one highte:
»She auntrede hire, as ye may see.
Now are thei alle in peces dyghte.
Sire, make theme hole! late se, cane ye?«

»Have of hire clothes«, quad Vrbane thoo,
»Ande bringe hire faste me here before!
Ande ye twelfe mene shalle to hire goo
Ande bete hire, nakyd as she was bore!«
Thei bete hire, to thei myghte nomore,
Thei stent as mene that myghte nozt do.
It semyde bi hire she felt no sore,
For thus she saide hire fadire to:

»Withoutyne honour & shame, I say,
Abhomynabille to gode arte þou!
Se, thi mens myghte es alle away,
Þer strenghte is gone, thei wot nozt how.
Aske helpe to theme of thi goddes now!
If thei may do owghte, now assay!
More betynge þane þou ordeyne now
For my goddes lofe abyde I may«.

Bowndene in cheynes þat maydene swete,
Cristyne, was in depe prisone.

Hire modire herde telle þat, where she sete:
She tere hire clothes ande felle in swone,
Ande after she hyede to þat dongione —
She hade so weppede: hire chekes were wete.
Whane she se Cristyne, she felle downe
Anone to hire doughter fete.

She saide: »Crystyne, my doughter dere,
Of bothe myne yene þou arte the lighte,
Alas, that euyre I se the here
In suche disease as þou arte dyghte!
Þou wote þou may make vs lighte,
Vrbane thi fader, & me in fere:
Have mercy one me, gentille wighte,
Ande, faire doughter, amende our chere!«

Seinte Cristyne saide hire modere to:
»Wherto thi doughter clepes þou me?
Wote þou note wele þat I hate soo
After my gode in magestie?
Criste, godes sone, forsothe highte he —
For the ande me he suffirde woo:
Therfore his seruaunte wille I be —
Iwisse, I wille none other do«.

Hire moder se she hade no myghte,
With no faire speche, to turne hire mode:
She wente oute as a sorye wighte,
That mete ner drynke myght do hire goode.
Thane Vrbane aste hire woo it stoode:
Ande Cristyne answers she tolde righte;
Therfore he farede as he were wode,
Ande for his doughter sore he sighte.

»Do feche hire forthe, saide Vrbane,
Before þe barre that she were brouth:
Ande I shalle assay, ife I cane,
To make hire turne hire wikkede thoughte.
She saide my doughter was she noghte,
Thus coppide the kene, one me begane;
She braste my goddes so richely wrouthe:
What wondur ife I were wrothe þane?«

V. 155) ye st. yet? 197) aste = asked. woo = how. 206) coppyd = disputed, fought.

Before þe barre now Cristyne is —
God*e* gr*a*unte hir*e* gr*a*ce right*e* wele to saie!
Vrban*e* bade hir*e*: »do sacrifice
To our*e* godd*es*, that moste may!
For truly, if*e* þ*ou* o͞us say nay,
Grete peyne shall*e* make þe leue þi mysse.
Ne clepe þe doughter neu*er* I may,
Ne neu*er* will*e* do, but þ*ou* do thus«.

Than*e* said*e* Cristyn*e*, þ*at* maydyn*e* bryght,
To hir*e* fadir*e*, that sate so hye:
»Se, suche grete grace þ*ou* has me highte
The devels doughter nomor*e* to be.
What childe co*mm*es of þe devele, said*e* she,
The devele may be his name oryght;
Thou arte, fadir, y telle it the,
Of Satan*e* fende, þ*at* cursyd*e* wyghte«.

Vrban*e* co*mm*aundede than*e* anon*e*:
Hir*e* flesch*e*, þ*at* was so white & shene,
It sulde be scraped*e* of bi the bon*e*
W*ith* hokyd*e* nayles, sharpe & kene;
He bad*e* that all*e* hir*e* ly*mm*es bedene
Thei shulde be brokyn*e*, on*e* be on*e*.
It was grete pete, wo had*e* it seen*e*,
Of such*e* a mayde, be seinte John*e*!

Whên*e* seint*e* Cristyn*e* hir*e* flesch*e* se,
She toke a pece that was of kytte,
And euen*e* she caste at Vrbans eye;
& he had*e* not blenchyd*e*, she had*e* hym*e* hitte.
Thus said*e* þe maydyn*e*, fulle of wytte,
To hym*e* þ*at* shulde hir*e* fadir be:
»Haue here a morcelle, teraunt*e*! take it*e*!
Of þe flesche was getyn*e* of the«.

Than*e* Vrban*e* fulle of ire so wode
Vpon*e* a whele he layd þ*at* maye;
Fulle grete fyer, to chaunge hir*e* mode,
He bad*e* make vnder, as she lay;
Fulle of oile þe fier powred*e* thei.
Fro hir*e* it wente — she felyd*e* but goode.
It*e* brent of men*e* to dede þ*at* day
Fyften*e* hundrith*e*, aboute þ*at* stode.

Hir*e* fadir*e* wende þ*at* she had wroughte
By wichecrafte or so(r)cerrie;
Therfor*e* had he myche thoughte —
He couthe not*e* sytte ner stande ner lye,
But*e* bade his men*e* agayn*e* in hye
That she shulde be to presone broughte.
Now Criste hir*e* help, & o*ur* ladie,
As he on*e* rode that maydon*e* boughte!

Whan*e* daie was gon*e*, & co*mm*e was nyght*e*,
Aboute hir*e* neke þi honge a stone —
It was right*e* heuy & nothing*e* lighte,
Thai caste hir*e* in þe see anon*e*.
Whên*e* þei that dulfull*e* dede had*e* don*e*,
Ther com*e* angels fro heuyn*e* so bryght*e*
And*e* held*e* hire vp þe wat*er* anon*e*,
Thoroughe godd*es* gr*a*ce & his grete myght*e*.

Than Criste com*e* downe hym*e* self Iwysse
And*e* baptyste Cristyn*e* in the see,
And*e* in hir*e* lyfe writen*e* is
That thies same word*es* to hir*e* said*e* he:
»In my fadir, & als in me,
Jhesu Criste, godd*es* son*e* of blisse,
And*e* in þe holy goste, vs three,
I baptise the in watir*e* this«.

Criste cristynd*e* Cristyne w*ith* his honde —
He was godfadir & preste þ*at* nyght*e*,
And*e* after Criste, I vnderstonde,
Cristyn*e* may be hir*e* name orighte:
Than*e* after hir godfadir so she highte,
Criste, that in þe see hir*e* fonde.
Hir muste nedis be on*e* holy wight*e*
That*e* Criste thus baptiste in þe stronde.

Criste hir*e* betaughte seint Mighell*e* to:
And*e* he to londe brought*e* hir*e* anon*e*.

V. 216) thus st. this. 250) Ms. socerrie. 258) Ms. þi st. þei.

Hire fadir herde telle þat ite was soo:
He wiste in worlde what he myghte done;
For ire he smote him selfe righte sone
In mydis the fronte — he was so woo.
Whene he hire se, he lokyde hire one
Ande thus he spake þat maydene to:

»What whichecrafte is this þat þou cane,
Thate see ne londe may make þe dye?«
She saide: »fulle vnhappy mane!
Of Criste þis grace resceyuede haue I«.
»Do haue hire vp anone in hye
In depe prisone!« quad Vrbane thane,
»Hire hede shalle ofe fulle sekyrly
To morne, ife I be lyuand mane«.

Yit ife he saide alle in play,
Yite saide he sothe, þat cursyd wighte:
For he was dede, or it was daie,
Ande Cristyne lyuede, þat maydene brighte.
Thus he threttе hire ouer nyghte
Thate she shulde one þe morne alway;
Yit was he dede for alle his myghte,
Ande Cristyne lyuede a merye maye.

Thane came Dyons with euylle spede
Tho make an ende ofe þat virgyne:
For he ordeynde as hote as glede
A grete vesselle of hyrne fyne
Fulle ofe oile, pyche & rosyne —
It wellede so hote: alle mene myght drede;
And þerin caste thei faire Cristyne.
But she lay stille & toke none hede.

Foure mene rokede hire to & froo,
To make hire payne more violente,
Ande als, for Cristyne shulde also
The soner be to pouder brente.
Ther she laye als innocente
In credylle rokkede, þat felyde no wo.
She thankede gode: she was not shente
With tourmentynge that thei couthe doo.

She saide: »I thankyt þe, heuyne kynge,
That þou has ordeynde thus for me:
As twys borne childe þat were righte yonge,
Twys in credelle rokkede to be«.
Dyons lokyde one hire & see
How that she lay & felt nothinge:
For sorow & care so wrothe was he,
He thoughte he wolde him selfe hynge.

Ther saide Dyons to Cristyne thoo:
»Sene thies tormentes greues not the,
Thaie are oure goddes þat help þe soo,
For thei wolde þou conuertyde shulde be.
Therfore, Cristyne, goo with me,
Forthink þat þou has done heme too!
For thei wolle have ofe þe pete
Ande mercy, ife þou thus wille doo«.

She saide: »Dyons, þe devels owne sone!
Thi tormentes truly drede I noghte.
Ande syne þou haue thus begone,
Let noghte, to þi malice be wroghte
Or þou me to dethe haue broughte.
Vrbane & þou togedire shalle wone
In dyrnesse grete & sorow vnesoughte,
Ande bothe togedir to drynke of a towne«.

Thane Dyons: »kytt of hire tresse,
Let noght if hire here be brighte,
Ande shaue hire hede, yit neuer þe lesse
Do nakyne hire in alle mene sighte;
Thoroughte oute alle þe cite lede þat wyghte,
To Apolyne, late hyme redresse:
So grete, I wote, is his myghte,
He may amende hire wikkedenesse«.

Thai lede hire forthe in þat araye
Thoroughte oute þe cete longe & wyde.
Whene wyfs & wemene se that may
That alle was bare, both wombe & syde —
She had no clothe, hire with to hyde:
Therfore one Dyons alle criede thei:
»Vengeaunce, Dyons, one þe betyde!
Thou dos alle womene shame this daie«.

V. 284) he wiste in worlde, auch 482. 306) tho st. to. Ms. anende. 321) Ms. thankyd st. thanke, oder st. thank yt? 323) yonge st. yynge. 344) towne st. tonne. 345) bad fehlt?

Whene she was broughte, that maydyne free,
To Apolyne, sche saide fulle sone:
»In Cristis name y commaunde the:
In pondire thou falle downe anone«.
Apolyne felle þer downe one þe stone
In poudire, þer alle mene myghte see.
Thoroughte this miracle, whane it was donne,
Thre thowsande sarȝyns conuerted she.

Whane Dyons herde that ite was soo,
Thate Cristyne hade Apolyne schente:
For ferde his herte ite braste in too.
Thus Dyons diede, & neuer repente.
Suche grace gode to Cristyne sente
That she ofe peyne felte no woo;
Bothe hire enmys now ere thei wente,
Thei may no more do hire too.

Vrbane & Dyons are now paste,
Of Cristyne haue thei no more myghte.
Thane come þe thirde schrew at þe laste:
Julyane, wele y wote, he highte.
Thus begane þate curside wighte:
He bade his mene do ordene faste
An ovene als hote as fiere so brighte,
Ande þerin Cristyne shulde thei caste.

Whene ite was hote — it shone as shene
As any fiere that euer myghte be —,
Thane Julyane saide, þat was so keene:
»Do put hire inne anone, late see!«
Thei caste hire inne without pete.
Thei wende thei shulde hire neuer haue sene;
But of that hete no more felte she
Thane sche in a bathe hade beene.

Fyve daies togedire, daie be daie,
Sche welkide þerin to & froo;
She songe þer as a mery maye,
Aungels ande she togedire also.
Alle that Juliane dide hire to
Ofe grete tormentes & paynes alway,
She feled no greuaunce ne no wo,
For alle turnyde hire to aungels playe.

Whene Julyane herde ite greuede hire noghte,
But thate sche songe with aungels brighte:
He wende by wychecrafte þat sche hade wrouthe —
He hade no grace to know the righte.
But sone he callede anoþer wighte —
To slee Cristyne was his thoughte —
I haue herde telle: Marces he highte.
Ande sexte serpens he withe hyme broughte.

Marces crafte forsothe was this,
That he couthe charme his serpens so:
What beste hyme liste to do mys,
Anone to dethe thei wolde ite do.
Now are theie put seint Cristyne to.
She hathe no drede ofe theyme Iwysse.
Bute loke vpone theme who thei goo:
Abowte hire neke ther playinge is.

For swette hire neke was wondre wete:
Too wormes lykkyde ite clene away;
Too wente downe vneto hire fete:
Thai lykkyde theme clene, & þer thei lay;
At hire pappis too honge to playe,
As thei wolde soke that maydyne swete.
To do hire harme no myghte hade thei.
This saw Julyane, þer he seete.

Julyane saide to Marces thane:
»Thou saide þi bestis wolde slee hire sone:
Make thame to smyte hire, if þou cane!
Þou wote wille yit thei haue note done«.
Marces beganne his charme anone,
To make thame byȝte thate blissede woman.
Bute thei lefte Cristyne euerychone,
Ande slow hyme thate the charme begane.

Seinte Cristyne lokede who Marces lay
That schulde haue made the wormes to byȝte:

V. 417) too = two. 428) wille st. welle.

She bade the serpens voyde awaye
In to deserte, nomane to smyte;
She bade Marces ryse vp tyte:
Ande he stode vp before that may.
Thane Juliane hade so grete dispyte:
Hyme thought his herte schulde breste þat day.

Hire paps were als rounde ywys(s)e
As an appille, thate growes in felde:
Thai kitte theme of — þe more dole is,
Whene she was twelue yere of elde.
The mylke stremyde oute, alle mene behelde,
Ande some were sory that se this;
Bute Juliane wolde hyme neuer yelde
Ne neuer ones forthinke his mys.

Seint Cristyne saide: »with herte & thoughte
I thanke (the), gode in mageste,
Ofe alle that þou has for me wroughte,
To make mene knowe þe myghte ofe the.
In alle my peynes þou has kepte me,
That fiere ne watire greuyde me nozte.
Therefor me thinke righte longe to þe,
To thi faire blisse, thate I were broughte«.

Juliane wondrede who she myghte
In hire grete tormentes jangille so.
Therefore he bade a wykkyde wighte:
»Kytte oute hire tonge: it dos me woo«.
Ande whane hire tonge lay at hire too,
She spake als wele, þat maydyne brighte,
As neuer ite hade be kytte hire froo.
Thei herde ande seye, alle mene, with sighte.

She toke hire tonge vpe, where ite lay,
Ande euene sche caste it at Juliane eye,
That aftire neuermore alway
One thate syde myghte he nozt see.
For she hyme hite, softely smylide she;
He for wrethe lyste nothinge playe;
He saide: »vengeaunce come one the!
Thou arte a wyche, y dare wele saye«.

With his one eye he lokyde asyde
Ande thus he spake þe tonge vneto:
»Whiles þou waste in hire mouthe so wyde,
Thane withe þi wordes thou wroughte me woo;
Thi stroke greues me more þane soo,
For ite hathe made myne eye out glyde;
Thi wordis as wynde flyede too & froo,
Bute strokes are sore ande euylle to byde«.

Fore ire & wrethe he was so woo:
He wiste in worlde whate he do myghte;
Bute thre arraws he shette hire to.
Ande too ageyne hire herte theie lyghte,
The thirde hite in hire syde fulle righte.
Bute whene Cristyne was smytene so,
Hire soule wente vp to heuene so brighte,
Where she shalle feele of peynes no moo.

Hire bodye lyethe in stronge castylle —
Ande Bulstene, seith the boke, it highte —
Where many seke mene haue hade hele
Ande blynde also haue hade here sighte.
Truly y trowe: ife any wighte
Praye hertely to that damesele,
She wille hyme helpe withe alle hire myghte,
Ife theire desire be goode & leele.

Seinte Cristyne, helpe thoroughte thi prayere
Thate we may fare þe better for the
Thate hathe bene longe in prisone here,
The Ile of Mane of þat stronge cuntre.
Sire Thomas Brawchaump, ane erle was he,
In Warwike-shire was his powere,
Now is he of so poure degre:
He hathe no mane saue one squiere.

Where are his knyghtes þat withe hyme yede
Whane he was in prosperite?
Where are the squiers now at nede,
That sumtyme thoughte þei wolde note flee?

V. 450) vor gode fehlt the. 500) Ms. mañ.

Of yomene hade he grete plente,
That*e* he was wonte to clothe & feede :
Nowe is þ*er* none of þe mene
That*e* oûs dare se, þ*er* lorde, fore drede.

In p*ri*sone site þ*er* lorde alone,
Ofe his mene he hath no moo —
But*e* Willam Parys, be seint Johne!
That withe his wille wolle noȝt hime fro.
He made this lyfe in ynglishe soo,
As he satte in prisone of stone,
Euer as he myghte tent þerto
Whane he had his lord*es* seruice done.

Jhesu Criste, goddeste sone of myghte,
As þ*ou* come downe to mende oure mysse
And*e* in a clene v*ir*gyne þ*ou* lyghte,
Marie, þ*at* now thi modire is :
Thou graunte alle g*ra*ce þ*at* hath herde this,
In heuene of the to haue a sighte,
To se the sitte there in thi blisse
Withe seint Cristyne, þi maydyne brighte!

Explicit vita sancte Cristine virginis
AMEN.

7. Dorothe.

aus Ms. Harl. 5272.

O glorious virgyne and mertir Dorothe,
Whos fader was called Dorotheus,
Thy moder was named Theodore:
Thow vowdest chastite vnto þi spouse Jhesus,
Lyke as thy stori schewith vnto vs,
And comest of the noble blode of senatours
Of Rome. but then betyde hit thus
That there were many persecutours,

Tyrans cruelle that wolde not suffre
Cristis servantis in pees to be.
Wherefore thi fader as goddis lovere,
Dispisynge alle here ydolatrie,
Lefte Rome for there iniquite
And alle his londis and grete possessione
That he had there, and toke the se
For drede of there persecucione,

With his trewe wife Theodore,
And dowghtris II, Cristem and Kalixtem,
And come in to Capadocie,
A worthy kyngdom, a noble reaume.

When they were passed thorow the streme,
They come to the cite of Cesare;
There woned he like a pilgryme,
And begate the, o blissed Dorothe! —

Of whos life and conuersacione
I purpos in Englissch for to write.
Sche comme of the Romayne generacione,
And put in Jhesu alle hire delite,
Sche lefte the customes and the ryȝt
Of ydoles worschip and of here sacrifice:
Therefore sche was had in grete despite
For kepynge of the cristen gyse. —

This virgyne, as sone as sche was bore,
Was baptiȝed fulle prevely
And enformed in Cristis lore
Of the holy bischop Appol(i)nary,
That gaue hire to namen one eythire partye,
Of fader and moder, by composicione:
So sche was named Dorothe
Thorow that holy mann is discrecion.

27 Ms. cōmen.

Diese Leg. ist eine freie Uebertragung der lat. Leg. de s. Dorothea in d. Leg. Aur. — Eine andere Hs. ders. Leg., Ms. Arund. 168, ist vielfach verderbt, besonders durch Auslassung von Versen, enthält aber den in Ms. Harl. ausgefallenen Schluss (V. 235—244). — Varianten des Ms. Ar.: V. 1) glorius. o st. and. martire. 4) þou vowede castite to. 5) leke os (= as) the storye. 6) commyste. of vor sen. fehlt. 7) þane betydede þus. 8) þer. many fehlt. 9) tirandes. suffire. 11) loffere. 12) desirynge(!). her. 14) landes. 17) true wiffe. 18) Cristiane & Kalixtiane. 19) came 20) reine. 21) ouer st. thorow. 22) came in to. Cesarie. 24) the fehlt. 26) purpose. ynglishe. 27) come. romans. 30) þer st. here. 33) os she. ybore. 34) baptisyde. 35) of st. in. 36) worthi st. holy. appolionaer. 37) gaf. name. of owþer. 38) of hire fadire & hire modire bi compassione(!). 39) was she. 40) the st. that. mans.

Sche was replet *with* goddis grace,
A vesselle chosen vertuous to holde,
Fayrest of beawte that in that kyngdom was:
Therefore hire name fulle faire was tolde;
Sche was a schepe of Cristis owne folde
And folowid hire fader is informacione;
Worldis worschip, tresowre and golde
Sche had in grete abhominacione.

Sche lyved in devout chastite,
In thowȝt and worde and dede also.
The fende envied at hir virginite,
That cruelle enemy, that cursed foo:
Many a sotillte caste he tho
To haue *with*drawen hire purpos trewe;
But sche loved one trewely, and no moo,
That was hire lord and spouse Jhesu.

This fendis malice myȝt not suffre
This blessid virgyne in pees to be:
Anone he styred a carnalle luferre
Withe the flamynge darte of lecherie —
His name was Fabricius, and was bayly
Of that londe —: whan thardoure of concupiscence
Had so ouercome that he sent for Dorothe,
To haue hire to his obedience.

He promysed to wed hir after the lawe
And to geve hire tresoure infenyte.
Alle thes profers they were but rawe
Nor nothynge plesynge to hire delite:
By ryches and deynte this sche set but lite,
In heuen was hire conuersacion,
Therefor sche helde but in dispite
The goodis of worldly dominacione.

Withe stable purpos and trewe entent
Sche seide: »I haue vowed my virginite,
And I schalle trewly pay my rent
To the seconde persone in trinite:
He is my spouse, and euermore schalle be,
That for me schedde his precious blode;
There is no loue so trewe as he
That deyde for me vpone the rode«.

When Fabricius this wordes herde,
That sche was stedefaste in Cristis byleve,
Lyke a wode mane than he ferde.
He thowȝt that mayden for to greve
And from hire purpos hire to meve:
He ordeyned of boylynge oyle a tonne,
The virgines constaunce for to preve:
Thorowȝ drede he wend hire loue haue wonne.

But sche abode stedefastly,
And thowȝt hit a fulle esy payne:
Thorow Cristes helpe that was nye
Sche felt grete ioy in stede of payne,
Anoynted in bawme as sche had leyne;
Sche made suche contenaunce (& suche chere)
That for the myracle that there was seyne
Many there turned, goddis law to lere.

Fabricius seide that thorow enchauntment
And wichecraft that sche had wrouȝt
The feruor of the oyle was schent.
Sche scholde not scape so sone, he thowȝt:
He put here in prison in a voghte;
IX dayes and nyȝtis there sche was stille,
Of mete ne drynke sche had ryȝt nouȝt:
He thowȝt that virgine forto spille.

V. 42) chosyne vertuse. 44) ferre st. faire. 46) fadirs enf. 47) wurchupe. 48) in grette domynacione(!). 49) lyffede in fulle devoute. 50) and vor worde fehlt. 51) In vyede. (Harl. hat hinter virginite noch: bothe two). 53) sotille. thoo. 54) Tho. 56) spose. 57) The fendes malys. suffire. 58) blissede. V. 59 fehlt. 60) flaumynge. 62) whome þe ardowre (Harl. whan = wham). 64) at st. to. obidience. 66) giffe. 67) there st. thes. 69) be. deyntes she sette bo lyte. 71) helde it. 72) goddis. 74) saide. 76) trenite. 78) shede. precius. 79) law st. loue. 80) for me dyede one. 81) whane. thies wordis harde. 83) thene. farde. 84) þe st. that. 85) fro. 86) ordeynde. oyle fehlt. 87) constans. 88) thoroughte. went. lofe for (to) haue. 89) bot. fulle stedfastely. 90) it. easi. 91 und 92 fehlen. 93) baine. loyne. 94) & suche chere (fehlt in Harl.). 95) mirakylle. seene. 98) have wrouthe. 100) shuld nozt sckape. 101) But her in a prisoune he then brought (dieser Vers ist später am Rande u. in den Text eingetragen). 103) & st. ne.

But *with* angels mete fed sche was
And swetly norysschynge alle that sesone:
Sche was fulfilled *with* the fode of grace,
That, whan sche come oute of *pri*sone,
Hit semed a verry gostly visione
To beholde hire face fulle of beaute:
Sche was moche fairere to loke vppone
Than euer sche was wonte to be.

The peple mervayled sche was so faire
And was so longe *with*out fode
And closid in *pri*sone from the eyre.
But then Fabricius *with* egre mode
Bade the virgine, there as sche stode,
Worschip his goddis, or sche schulde deye.
But *with* *par*fite herte and reson gode
Alle his ydols sche did defye.

»I schalle worschip« seide Dorothe,
»God that made alle thynge of nouȝt;
For alle thi goddis deuelis be,
Enemys to hym þat alle thynge wrouȝt.
Jhesu Crist, that *with* thy precious blode
me bouȝt,
Knelynge on grounde y prey to the:
Turne this ydole in to ryȝt nouȝt
Thorow power of thy mageste!

Schew that there is no god but one!«
Then Fabricius lifte vp on hie
A pilere of a mawment there vpone,
So schewid forthe his ydolatrie.
But angels of heuen were there fulle nye
And cast (hit) downe in wondire wise.
Amonge the *par*tees of þe pilere þei found hit lye;
Hit had no power to aryse.

The fendis that in that ydole were
Withe lowde noyse cryed »o Dorothe«
In diu*er*se *par*tyes of the eyre,
»What have we displesid the?
In paynys and *tur*mentis wastethe we be
Thorow thi prayere that persithe hevene«.
There were conuertid opynlye
Many one that hird that stevene;

And alle they suffred martirdom
That folowid the lore of Dorothe.
And in a gybbet sche was nome,
Hire feet hangynge toward the skye,
And alle to-raced was hire body
Withe hokys of yren, and *with* roddis bete,
Withe fleylis brusched fulle cruelly:
This to here lawes they did hire threte.

Ȝit wolde they schewe more tyranny:
Brennynge fagottis ordeyned were,
Vnto hire pappes they did ham tye —
This to this virgyn they did there.
After this tormentrie and this fere
Sche was put in prison, halfe dede and more,
Vnto the morow that sche schulde appere
Openly this tyrans tofore.

When that sche come in here *pre*sence,
Sche was alle hole, *with*out infirmyte:
Alle that were comen to that audience

106) Ms. norysschynge *with* þe fode of grace. 130) Ms. liften.

V. 105) bote. fede. 106) And swetely norysshed*e*. this st. that. 109) It*e* semyd*e*. very gostely. 111) myche. 112) then*e*. 114) withoutyn*e*. 115) fro. 116) þan*e*. egur*e*. 117) Behelde þe. 118) And*e* bade hir*e* worchippe. die. 119) hert. 120) dide. 123) alle fehlt. devyls. 124) enmys. thingis. 125) Crist fehlt. has boughte, me fehlt. 126) on*e* þi grounde. p*ray*. 127) thies ydolls vneto. 128) thorowe. 131) a peloure & a. 132) schewed*e* he. 133) heuyne þ*er* were. 134) caste theme. 135) *par*tis. pilours. fonde it. 136) agayne to ryse. 137) þe ydolls. v. 139 fehlt. 140) tres-passe*d*e to the. 141) wasted*e*. 142) pershyd*e*. 143) conuerted*e* were oppenly. 144) harde. 145) suffird*e*. 147) gebet. wonne st. nome. 148) fete hangyd*e*. v. 149 fehlt. 150) of hyrne. bett*e*. 151) flailis brysyd*e*. 152) þus to their*e*. trete. 153) yitte. schew hir*e*. tyrantrie. 154) brynnynge. 155) pappis. hem*e*. 156) Thus þis, to fehlt. dere st. there. 158) Thei put*e* hir*e*. 159) morne. apere. 160) Openly vneto þe tyrandis as sche did*e* before. 161) cam*e*. þ*er* st. here. 162) *with*outyn*e*. 163) come into.

Merveyled how that hit myȝt be.
Then seide the *pre*sident: »O fayre mayden Dorothe,
Turne to oure lawes and do honoure
Vnto oure goddis that myȝti be,
And ȝe schall*e* haue the more favoure.

Thow art chastisede ynow for thyne offence
And that thow hast oure goddis defyed«.
Sche bowid not for alle his eloquence —
Hir*e* hert in Criste was trewly tyed.
And o*þer* crafte then he aspied:
And send Cristem and Kalixtem, hir*e* sustres bothe,
That for fere of dethe hadden denyed
Goddis lawe, thowȝ they were lothe:

For that they schulde revoke the spirite
Of god that was hir*e* sustere *with*ynne.
But sche was stedefaste and wolde not flytte
In no wise, to consent to synne.
But mekely then sche did begynne
To stable hir*e* sustris in goddis lawe
And put awey the erro*ur* that they were ynne:
And they consented vnto hir*e* sawe.

When Fabricius herd of there conuersacion*e*,
He comaunded the sustres bothe two
Bak*e* to bak*e* forto be boundene
And than in fyre forto be doo.
They were b(r)ennyd and martird soo,
The sustres II, Cristenn and Kalixtem,
And passid oute of this exile and this woo
Evene streyȝt to the blisse of heuene.

Then seide Fabricius to Dorothe:
»How longe schall*e* we suffre this deryssion*e*
Withe thi wichecraft and thy sorcery?
Hit is to vs a grete abhusion*e*.
Do sacrifice to oure goddis anone,
Or ellis full*e* sone thow schalt be dede;
For ordeyned is thi confusion*e*:
Do sacrifice or lees thyne hed«.

Dorothe answerd *with* glad chere:
»Brynge forthe all*e* thi t*ur*mentrie,
And thow schalt fynde me redy here
To suffre all*e* thi tiranny
For Jh*es*u, my spous, whom worschip y:
For in his gardyn of delycis
Aples and roses that smelle swetely,
I schall*e* plante, *with* o*þer* spicis:

There schall*e* y be mery for eu*er*more,
In his blisse, eternally,
For trew kepyng of his lore«.
At hir*e* wordis Fabricius had envie,
In his wodenesse he seide (sche) schulde abye.
Withe staves hir*e* visage they al to-rent,
Till*e* they that bete hir*e* were wery.
This virgyn suffred all*e* here turment.

Hir*e* face was swellid and all*e* to-blowe,
Alle to-raced and alle torne.
To pr*is*on sche was comaunded soo,
There to abyde vnto the morne.
But he that was of a wirgyne borne,
Hir*e* lorde and spous, Criste Jh*es*u,
Made hir*e* fresche as rose on thorne,
Bryȝt of colowre and fayre of hewe.

168) ȝe st. þou. 187) boundene st. boundon. 217) alle to-blowe st. also blo.

V. 164) that fehlt. myght*e* so be. 165) maide. 166) vneto. 168) and*e* þou schalte. 169) þi. 170) In þat. 171) nozt. alle fehlt. 172) god st. Criste. 173) Anoþer. 174) sent for. sisturs. 175) hade. 176) thow. 177) that fehlt. speryte. 178—9: of gode þat was stedfaste & wolde not flitte. 182) sistire. 183) and to pute awaie. 184) consentynge to. 185) whane, þer. 186) sistirs. too = two. 188) than fehlt. fier. 190) thies sisters too. 191) exille. 192) Euyne forthe to. 193) vneto. 194) dirisione. 195) socerie. 196) abusione. 199) confucione. 200) or elles lose þi hede. 203) shalle. 206) delice. 207) appuls. swetly. 215) to = till. 216) hire. 217) and also blo. 218) rasyde. to-torne. 221) But fehlt. God st. he. 223) as freche os. 224) hew.

Vppone the morow sche was forthe browzt.
Then seide Fabricius with egre contenaunce:
»Thow schalt haue now that thow haste sowzt,
Oure goddis on the schalle take vengeaunce,
Thow schalt do hem no more grevaunce.
This day thow schalt lese thyne hed:
This is thy jugement and thi penaunce:
For blasphem of oure goddis thow schalt be dede«.

As sche was lad vnto hire martirdom
Witheout the wallis of the cite,
Seide to hire in skorne and illusione
Theophilus, the prothonotarye
Of that reame: »O thow virgyne Dorothe,
Of the roses and aples þat in þi spouses gardyn growe
I prey the sende some vnto me«.
Sche seide: »I schalle sende the inowe«.

Zit this was in the wyntire is sesone
Contrarye to nature and to kynde,
Nothyng acordynge vnto resone,
Frute and floure that tyme to fynde.
But on hire spous was alle hire mynde,
To whom sche felle on kneys to pray:
»My lorde, that alle may lose and bynde,
Take hede whate thi seruaunt wolle seye!

I prey for alle that with devocione
Vnto the prey with trewe entent,
That mynde haue one thi seruantis passione,
In hirynge or redynge, that take talent
But to my name: that thow assent
To delyuere hem from here disese,
From angre and from combrement,
And that they mow the trewly please,

From false name and schamefulle pouerte,
And afore there ende trew contricion,
From myschefe that they delyuered be,
And graunte hem of here synnes remyssione;
And they that bene in oure ladyes prysone,
That with childe-byrthe bene grevid,
Graunt hem sone ease of here burdone,
Thorow my preyere to be releuyd!

And where the story is of my passione,
In howse or eny dwellynge place,
Neyther fyre ne leven hit ouercome!«
And whan hire preyere ended was,
A voyce was hirde thorow goddis grace,
That seide: »o virgyne Dorothe,
Alle thi preyere purchased thow haste.
Come, swete trewe-loue and spous, to me!«

Then the virgyne leyde downe hire hede,
Redy vnto the turmentowre.
And sodenly in hire sizt apperid
A childe, that clothed was in purpure,
Barfote, white loxe crispe and pure,
Fulle of goldyn sterrys was his garment;
A baskot he helde of swete odowre
Withe roses and aples, hire to present.

Then seide that virgyne vnto the childe:
»Myne owne gode lorde, now I þe pray
In the lowlyeste wise with wordis mylde:
Bere this to Theophle the scrybe, and seye

236) Ms. prothonatorye. 253) but to st. vnto? 271) haste st. has. 277) Ms. white st. withe.

V. 225) morne. 226) egire. 228) shalle take on the. 229) theme. 230) daie. shalle lose thie hede. 232) blasphemynge. shalle. ded. 233) led to. 235) said. 236) þane sais the prothanarie(!). 237) reine. 238) and of þi appels. spouse. grow. 239) pray. send. to st. vnto. 240) send. ynow. 241) wynter, is fehlt. 242) vneto. 243) frute of floures. 246) knes. 248) wol saie. 249) pray. that fehlt. 250) y pray. 251) of st. on. 252) herynge. that fehlt. 253) Vnto. 254) theme. fro þer disease. 255) fro. comprement. 256) may. 260) theme. þer. 261) Also theme. be. lady presone. 262) childis byrth. agreuyd. 263) sone fehlt. byrdene. 265) my fehlt. 266) any. 267) noþer fier nor leuyne. one comme. 269) And was(!) herd. 271) has st. haste. 272) trulofe. 273) layde. 275) appered. 277) with lokes bothe crispe. 278) gold sterres. 279) basket. 280) appuls. 281) þe st. that. þat childe. 282) my nowne. 283) & with. 284) to þe phile þe scribe(!). saye.

That I haue kept my promysse and my day«.
And so sche toke hire martyrdom,
This virgyne Dorothe, this blessid may,
Deoclisian and Maximian þene emperouris of Rome,

Of Fabricius here bayly in that contrey,
That put hire to hire passione
The VIII day from the Idus of Februarij;
The date from Cristis incarnacione
IIC IIIIXX VIII yeris were gone
That sche suffred dethe for Crist Jhesu
And alle hire enemys so ouercome,
This blessid Dorothe that was so trewe.

This childe come vnto Theophle,
In the president palis as he stode,
And schewid hym the roses and the aples,
And seide: »Dorothe, my suster good,
That promysed the, whan that sche yode
To suffre dethe, after thi desyre,
Aples and roses, there as thow stode:
Now hast thow that thow dedest require:

From the paradis of hire spous Jhesus
Sche hathe sende the this present«.
The childe vanyssched, when he had seide this.
Then Theophle loued god omnipotent
That suche comfort to hym had sent,
He seide there was no god but the god of Dorothe;
Alle his mysbeleue he did repent,
And worschippid one god in trenite,

»That in the monthe of Februarie,
When grete colde congeileth the grownde,
Sendithe aples and flowris swete and savourie,
There as he wolle his grace be founde.
He may lose alle that is bownde:
Blessid be his holy name,
That hathe browzt me in this stownde
Out of the fendis cursed frame«.

Then thorow Theophle is predicacione
Alle that cite conuerted was.
When the tyran see alle theire conuersione,
He cryed out and seide: »alas!
This is a wondirfulle cas
That alle owre goddis bene this forsake«.
Withe mo peynes the scribe he did deface
Then Dorothe suffred for Crist is sake;

At last, to schew his tyranny,
He leet hewe his body in pecis smale,
And cast hit in dyuerse partie,
That wilde bestis to hit schulde falle
And oþer fowlis devowre hit alle.
But afore that Theophilus

(Der Schluss fehlt, da ein Blatt im Ms. ausgerissen ist; derselbe lautet in Ms. Arund. 168:)

With grete devocione did crie and calle
To Dorothe spouse, Criste Jhesus,

After cristene feith was baptized,
And receyued oure lord in fourme of brede:
And went, with martirdome glorified,
To þe prince of martris and þe hede,

294) Ms. Jhesus. 315) Ms. savioure.

V. 285) promyse. 288) þe st. þene. emperour. 289) And st. of. þer. cuntre. 291) fro Idus of februare. 293) and VIII yers. 294) deth. Criste. 295) enmyse. 297) childe fehlt. Theophile. 298) presidente place. as fehlt. 299) hym fehlt. þe appuls and roses. 301) that nach whan fehlt. zoode. 303) she st. thow. 304) diddyste. 305) fro. 306) sent. 307) thus. 310) bot god, the fehlt. 312) worchupe. 313) moneth. februare. 315) and flowris fehlt. saverie st. sauioure. 316) wille. be vor founde fehlt. 319) has me broughte into. 320) fame. 321) is fehlt. 322) couerted. 323) tirande saw alle þis couersacione. 326) alle fehlt. þus. 329) at þe laste. tirannye. 330) lete hew. smalle. 332) shuld to it. 333) oder foules devowred. 334) Theophelus.

That rose vp aftir þat he was III daies dede.
Þus endith þe storie of blessed Dorothe.
Criste graunte vs with hire to fede
In presence of þe holy Trinite.

Explicit vita sancte Dorothee.

Darauf folgt in lateinischen Versen:

In quacunque domo n(ome)n fuit vel imago
Virginis eximie Dorothee virginis alme,
Nullus abortiuus infans nascetur in illa
Nec domus nec ignis furtique pericula sentit.
Nec quisquam inibi poterit mala morte perire,
Celestique pane moriens qui moriatur (!).

Deuota oracio ad sanctam Dorotheam.

Sancta Dorothea virgo & martir, o castitate fallerata(!), humilitate coronata, paciencia ornata, virtutum floribus fulcita, temperancia pollita, o preciosa margarita, sancta virgo Dorothea, cor mundum in nobis crea.

8. Erasmus.

a) aus Ms. Harl. 2382.

Alle cristen peple, listeneth ye & here
Of an holi bisshop and a martere,
Whos name is cleped seynt Erasmus,
As þe boke seith & trew men telle vs.
Of an holy man here may men rede,
What merite thei may haue & what mede
That wolle worshipe god & hym deuotely
Euery day, with thre thynges pryncipally.
Which bene thes, as ye may here:
With deuote pater noster or other prayere,
And with an almesdede, lasse other more,
Of mete or of money yeven to þe pore,
Or els candel-light more or lasse
Brennyng at evesong, matynes, or masse.
Who thes thynges doth for þis martires sake,
Thes rewardes folwyng truly shal he take:
One is: that he shal haue to his levyng
Resonable substance to his endyng;
Another is this: that any of his foone
Hyndryng or harme shal thei do hym none,
Yf his cause be trew — this is certan, —
Thurgh the prayere of this holy mane,
And what he wol axe resonably,
That wolle god hym graunte of his mercy;
Another is this — that hym shalle plese:
He shalle be delyuered of al his disese;
Another is this, as the boke seith:
He shalle dye in rightfulle byleve & feithe,
And sothely, or þe soule fro þe body twyne,
He shalle haue contricion & shrift of his syn,
And he shalle receyue, or he be ded,
Cristes owne body in forme of bred,
And he shalle haue afore his endyng
The holy sacrament of anoyntyng.
And he shalle come to thilke ioy & blisse
In the which truly this holy martir ys,
The verry blisse of heuen þat neuer shal haue ende —
God yeue vs alle grace theder for to wende.
AMEN.

SIres, ye shul vnderstond, as we writene fynde,
That this holi man was punyshed & pynde
In þe contre of Champayn, as þe boke tellis
And as men reporte þat in that place dwellys.
Whos day falleth in somer on the thirde day
Of Juyne, the next moneth after May.
And vpon þe sonday he had most woo —
Of hem y shal telle somwhat, or y go, —
Vnder two fals tirantes ful vntrewly,
That were fals traytoures to god almyghty:
The name of þe firste was Dioclician,
And the secunde was Maximyane.
Tofore Dioclician this man was broght.
He spett on hym & sett hym al at noght,
And put hym in prisone & dede hym mykel dere
And layd on hym yre, as moche as he myght bere.

And after þat this tray(tur) dud take hym oute,
And his body naked & bare al aboute
Vnto a strong piler he dud hym fast bynde
And bete hym al aboute before & eke behynde,
And of his bare body, þat was faire & freshe,
With pynchons & pynsons thei rent away þe flesh*e*,
And buffeted hym, as thei were mad & wode,
That alle his faire body ran alle of blode.
But in þe mene tyme, as trew men telle,
Dyoclician deyde, that was fals & felle.
And after shrewe anone cam anothe(r),
Maximian, in malice which was his brother;
He was a fals shrewe, this Maxymyan,
Vnto this holy bisshop: he was his bane.
For he lete ordeyne an hidous gret fornace
With pych & hote leed & brynston in brace
And vnd*er*nethe a fire brennynge fast,
And theron þis holy man anone he dede cast;
And al his bare body ther in dud bathe,
But, blessid be god! he had no man*er* scathe.
And than þis fals tyrant, ful of vnsele,
Toke an hevy haberioune of yre & of stele
And leyd it in the fire, til it was glowyng,
And put it on þis seynt al naked stondyng;
But thurgh goddes grace he felt no more smert
Than doth any man þat wereth a softe shert.
Than was this tyrant as wode as an hare,
For he coude no craft to bryng þis seynt to care.
And this tirante a newe iette dud aray:
Apone two trestellis a long bord dud he lay
And this holi man he lete bynde to that borde,
And to his felle tur*m*entoures this was his worde:
»Kyt ye with a knyf his body round aboute,
That his guttes & entrailes may comen oute,
And wynde hem vp after þat apon a long spete:
And lete hym than after þat do alle his profete«.
And as this tirant bade, anone it was done,
And his kene tormentours redely & sone.
And there this holy man withyn short space
He yeaue vp the gost, as goddes wille was.
Fro þe woo of this world thus dud he wende
To ioy & to blisse that neuer shal haue ende.
God of his goodnes & of his gret grace
Thurgh help of þis seynt bryng vs to þat place!

Oratio ad Erasmum.

Seynt Erasmus, thu holi bisshopp
And goddes owne martir, as we tristly hopp:
As thu on þe sonday offred vp thi good
For þe loue of oure lord þat dyed on þe rood,
And as þu on þe sonday suffrest þi disese
For oure lordes loue, whom þu woldest plese:
Thu receyue oure prayer and oure offryng
To the worship of god & his plesyng,
And saue vs alle from al maner payne,
Yf it be goddes wille and also thyne,
And saue vs alle fro hem þat ben oure foone,
Both bodely and gostly þat vs disese none,
And thurgh þe mercy of god & also þi mede
Graunte vs repentance for oure mysdede,

V. 55) Ms. tray st. traytur? oder þat ist zu tilgen.

And houslyf to *our* goostly helthe, or we hens wende,
Aud þe sac*ra*ment of anoyntyng at *our* last ende!
When we be ded & in peyn for synne,
In þe fire of p*ur*gatorie, when we be there ynne:
Help vs in that woo, be it more or lesse,
Þat we may come to ioye aboue þ*er* alway is blisse!

ALmyghti god in Trinite,
One in godhed & p*er*sones thre,
Fader and sone and holy gost,
That art lord of myghtes most:
We p*ray* the, lord, that thu here vs
For þe loue of synt Erasmus!
Whos good werkes & good lyvyng
Vnto the, lord, was ful plesyng:
Worshipp to the he dede alway,
But pryncipally on the sonday,
With mattynes, masse and orison*e*
And other workes of deuocion*e*.
On þe sonday eu*er*more thus wold he wirke:
He taught the peple, p*re*chyng in the kyrke,
And on the sonday he yeaue his good
To the pore peple for here bodely food —
Thus he fed hem *with* goddis worde,
(&)settyng hym honestly at his owne borde;
And in the sonday he fond gret light
Brennyng in þe churche faire & bright
In worship & hono*ur* of god in Trinite
And of the seyntes that in heuen be.
And on the sonday, lord, for thi loue
He suffred shame and gret reproue
For many yeris, as many men say;
He had gret t*ur*mentry on the sonday:
On the sonday ful evel he was arayd
Thurgh II tyrantes, aforn*e* as y sayd,
And thus on the sonday ful paciently
He suffred most part of his turmentry,
And on the sonday forsoth he was slayn*e*
For the loue of god, this is certayn*e*,
And on the sonday he went to blisse —
God bryng vs theder, whan his wille ys.
GOd, þ*at* of thi goodnes & of þi gret grace
Yeaue to this holiman wil, tyme and space
To suffre gret peyne, his pacience to prove,
Lord, to thi plesaunce & to his behove,
Thurgh thyn ordynance dedest make his ende,
Fro this worldes woo to blisse þ[u] dedest hy*m* wende:
Thus, goodnes of god, graunte vs kepe our*e* wayes
To worshipe god eu*er* kepyng his holy dayes,
And namely þe sonday to halwe so holy
As dud this holyman lyvyng here bodely:
To folwe his techyng & p*re*chyng in good wise,
With deuote p*ray*ers heryng dew seruise,
And other good dedes as dud this holi man,
Eu*ery* man in his degre as he may & can;
To worshipe þe, god, as this goodman dede,
With loue & p*ar*fite charite, as our*e* bokes bidde,
And so to suffre here both wele & woo
In this wrecched world, or we hens go:
To which ioy and blisse, good god, bryng vs
Thurgh help of þ*is* holy man seynt Erasmus!
AMEN!

Non noceat facinus: mihi, me iuuet almus Erasmus.
O sacer Erasme,: meritis precibusque regas me!

Explicit.

V. 136) & fehlt. hym = hem.

b) aus Ms. Bedford, fol. 280.

Alle cristen folke, ȝe listen and lere
Of an holy buysshope & a martere,
Whos name is clepede seynte Erasmus,
As þe boke says & trewe men telle vs.
Of an holy man here may men rede
Whate merite þey may haue & what mede
That wille worship god & hym deuoutely
Euery sonday, withe thre þinges principaly.
And þo þinges be þay, as ȝe shall here:
Withe a deuoute pater noster or oþer praiere,
And withe som almesdede, lesse or more,
Of mete or of mony geuyn to þe pore,
Ande w*ithe* som candel-lighte more or lesse
Brennynge ate evynsonge, matens or messe.
He þ*at* doos þese þre þinges for þis martur sake,
These rewardes folowyng forsoþe shal he take:
On is þis: þ*at* he shalle haue to his leuynge
A resonable fode to his last endynge;
An oþer is þis: þ*at* any of his foone
Henderynge or harme to hym schalle do none,
Ȝif his cause be trew — þis is certan, —
Þrouȝte þe prayere of þis holy man,
And what þ*at* he askis resonabbly,
God wille ite graunte hym of his mercy;
An oþer is þis — þ*at* schall hym plese:
He shalle be releued of all man*er* desese;
Aud an oþ*er* is þis, as þe boke seyþe:
He shalle dey in þe riȝt beleue & feythe,
And all so, or þe soule fro þe body twy(n),
He shall haue shryfte & contricion for his sy(n),
Moreouer he shalle resceyue, or he be dede,
Cristes owne bodey in þe forme of brede,
And he shalle reseyue afore his endyng
The holy blessed sacremente of annoyntyng.
And so shalle he come to þ*at* ioye & blys,
In þe whiche as we trow þis holy man is,
Thate is þe blys of hevyn þ*at* neu*er* shalle ende —
God geue vs all grace þedyr for to wende.

Sers, ȝe shall vnderstand, as we wretyn fynd,
Þ*at* þis holy man was ponysshed & pynde
In þe cuntre of Champayne, as þe boke telles
And as men reporte þ*at* in þe cuntre dwelles.
Whos day falles in þe somer on þe þrid day
Of Juyn, next monythe after May.
And on þe sonday he had his most woo,
Of whiche I shall tell iou, or I hens goo,
Vnder two fals tyrauntes ful vntreuly,
Þ*at* were fals traytours to god allmyghty:
Þe name of þe fyrst was callid Dioclician,
And þe secund was callid Maximian.

V. 15) Ms. mar*ur*.

These ben þe passions þ*at* þe suffred only on þe sonday for þe loue of god:

Þe first was inprisonyng, tyll t*ur*mento*ur*s come.
Þe II was byndyng to a pyler w*ithe* sharpe cordes.
– III was betyng all naked w*ithe* scourges of lede.
– IV was betyng w*ithe* ȝerdys made of brymbles.
– V was betyng w*ithe* grete balled battes.
– VI was brennyng w*ithe* torchys on iche place.
– VII was rakes of yren rendyng his flesshe.
– VIII was tynes brennand prikkyng þe flessh.

These passions he suffred vnder Dioclician of þe turmentours of Turry (?):

– IX was stokkyng, fettryng & manaclid agayn.
– X was dryuand grete nayles in his body.
– XI was drauyng vp w*ithe* cordes þe body be a poly.
– XII was nyppyng his body w*ithe* pynsons.
– XIII was dryuand oute his tethe w*ithe* betylles.
– XIV was persyng his flesshe w*ithe* fyre forkis.
– XV was pyche, ter, leed, bry*n*ston, & oyle boylyng.
– XVI was bounden to a borde w*ithe* a grete peys of leede.

These he suffred of þe turmentours of . . (der Name fehlt):

– XVII was paryng of his nayles of fyngres & toys.
– XVIII was betyng on his body w*ithe* brennyng malles.
– XIX was drawyng out his tethe w*ithe* hote pynsons.
– XX was boylyng in a lede ful of oyle.
– XXI was annoyntyng his body w*ithe* hote pyche & ter.
– XXII was a brennyng helme set on his hede.
– XXIII was hanggyng vp by þe fete & peyses be þe nek.
– XXIV was a fleshoke rendyng his flesshe.
– XXV^{ti} was brennyng horse-combes to currey hym w*ithe*.
– XXVI^{ti} was plukkyng his flesshe w*ithe* fullers combes.
– XXVII^{ti} was a brennyng myt*er* set vp on his hede.
– XXVIII was rubbyng his body w*ithe* fullers tasels.
– XXIX was rubbyng his body w*ithe* a ba.. prik.
– XXX was sheryng his flesshe with cikels.
– XXXI was castyng hym oftyn on þe tyndes of an harow.
– XXXII was betyng w*ithe* scourgis fulle of ballis of tree.
– XXXIII was scorgyng*e* hym w*ithe* cheynnes of yren.
– XXXIIII was crownyng him w*ithe* garlondis of thornis.
– XXXV was turnyng oute his ien w*ithe* wymbles.
– XXXVI was brennyng eggys bounden to his arme-holys.
– XXXVII was layde on a brennyng*e* stone with*e* fyyr vnder.
– XXXVIII was a brennyng*e* haburgeon cast vpon hym.
– XXXIX was sawyng*e* with*e* sawes of tree.
– XL was a myt*er* brennyng set on his hed ageyne.

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28) tasel = teasel, fuller's thistle. 29) Das vorletzte Wort ist unleserlich, scheinbar balst. 43) In brand*le*t ist die letzte Silbe durch Corr. unleserlich.

Þe XLI was brennynge hym in a hote ouen.
- XLII was persyng his body *withe* hote yren spyttes.
- XLIII was brennyng on a brandlete(?) bounden þerto.
- XLIIII was hangyng be þe handis on a Jebet.
(Hier ein Zwischenraum, für eine Ueberschrift).
- XLV was: þey dyd hym gon barefote vpon colis.
- XLVI was brennyng platys leyde to his body.
- XLVII was hangen on cros like seynt Petir.
- LXVIII was cuttyng his flesshe *withe* rasers.
- XLVIV was liggand on a bedde and fyre þervnder.
- L was wyndyng his gottis out *withe* wyndelas.
- LI was beting, bunchyng, & byndyng to a peler.
- LII was puttyng salt in his body after his guttes were oute. & sithen byryed withe angelys in Champayne.

Darunter folgt in roth, aber ausgewischt mit schwarz:

Quicumque hanc antiphonam cum oracione subscripta corde contrito quali die dominica deuote dixerit in honore sancti Erasmi Episcopi & martiris, deus ipsi prouidebit de omnibus sibi nessessarijs, absque eucaristia et sacra vnxcione non morietur, ab omnibus inimicis tutus erit, et decem milia dierum indulgencie pro mercede habebit.

(Das angezeigte Gebet folgt aber nicht, doch ist Lücke von $1^1/_2$ Spalten dafür gelassen).

9. A disputisoun bytwene a cristenemon and a Jew*).

(Sir Water's wunderbarer Sieg über einen Juden).

aus Ms. Vernon, fol. 301.

Alle bliþe mote þei be
Þat folyes bleþeliche wole fle.
How hit bitidde bizonde séé,
Þe soþe I wol zow say.
In þe toun of Parys,
Þat is a citéé of prys,
Twey men mette þat weore wys,
And wente bi þe way.
Þei weore clerkes of diuinite,
Crafti men in heore degre.
Eiþer maister wolde be,
Fondeþ zif þei may.
Þus þei desputed so faste
While þe day mihte laste,
Nouþer oþer couþe caste,
Beo rihtwys lay.

Þe ton was of Engelonde,
A cristene mon, Ich vnderstonde;
He hedde Isouht ouer þe sonde
Wondres to se:
He hedde Ilernd of clergys,
As men doþ þat beoþ wys:
Þe mon þat most is of prys
Maister moste be.

Þe toþer was a jeuz riht,
A mon muchel of his miht;
To his trouþe hedde he tiht
Trewe as þe tre:
Þat wol I apertly preue:
Þulke lay þat he on leeue,
For no gold þat (me) mihte him zeue
Chaunge wolde not he.

Þe cristene mon seide, as he þouzt:
»Lo zonde vr god, þat vs bouzt!
Oþer trouwe þou hit nouzt,
Bi daye nor bi niht?
Certeynliche, zonde is he
Þat for vs dizede on þe tre
And also bouwed him to be
In a buyrde briht,
As heo wemles was,
Seþþe cler as þe glas;
Bitwene oxe and an as
Ibore was þat kniht
At þe zol ful zare,
Al for vr welfare.
Woldest þou leeue on my lare,
Þi lykyng were liht«.

V. 30) me fehlt vor mihte.

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*) 3 Strophen dieses Gedichts, V. 145—192, sind abgedruckt in Warton's Hist. of Engl. Litt. (ed. Hazlitt III, 181—3). Es ist im Dialekte und wahrscheinlich vom Dichter der Susanna.

Þe jeuȝ sone seide þare:
»Ar we forþere fare —
Þer is o god, and no mare,
Heiȝly in holde,
And, as I trowe, in þe trone,
He schop þe sonne and þe moone;
But he hedde neuer no sone
For synful was solde.
Þe grete god calle we —
Þat is semely to se:
Oþer may þer non be,
Ȝonger ne olde.
Wharto makestou þi mone?
I trouwe, þi wit beo þe wone;
Al mis artou gone
Heer on þis wolde«.

Þe cristen mon stondeþ stille,
And seþþen he talkeþ him tille
And seiþ þat »þi wikked wille
Schal worche þe ful wo.
Þou leuest not in þe mes,
Þat euer god þer in is:
Forþi lyking is þe les
And loren artou so,
And al þi careful kynde
Þat euer bicom of his strende.
Men schal in baret þe bynde
And bete þe ful blo.
Whon þou schalt of þis world wende,
Þou schalt be tauȝt to þe fende
And euermore wiþouten ende
In to þe pyne go«.

Þe jeuȝ bigon him to greue:
»Þat wol I apertly preue,
Boþe of Adam and of Eue
Of hem we weore alle Iwrouht.
And I dar wage wiþ þe
Tonnes of wyn þre
Þat I schal lete þe him se,
Þou seist þat þe bouht,
Boþe þe vuel and þe gode:
Hou he was don ón þe roode;
And alle þat bi him stoode
Whon he to deþe was brouht.
So const þou not dò
For al þi clergye; þerto,
As haue I reste oþer ro,
Þi reson is nouȝt«.

Þe cristen mon mildely gon malt:
»I telle þe, truwaunt fortalt:
Men schal in prison þe palt
And putte þe to pyne,
But ȝif þou lete me him se
Þat for vs dyede on þe tre.
Seþþe þe maystrie ȝeue I þe,
To þe and alle þyne.
Loke þow holde þat we say!
To morwe, set we þat day,
We schal wende on vr way
To winne vs þe wyne.
Þe mon þat fayles of his fare,
Al loren is his lare;
He may droupe and dare
Þat schal his trouþe tyne«.

Þus þei woke al þe niht,
Til on þe morwen at day-liht
Þe cristene mon ros riht,
And radly gon say
His matyns in þe mornyng;
Seþþe his masse gon he syng,
He þonked vr lord in alle þing
As he þat most may.
Soone þei metten, as þei miht.
»Haue I don«, he seide, »artou diht
For to holde þat þou hiht?
Þis is vr day.
Oþer a nay, or a ȝa?
Soone tel þou me swa!«
Him grauntes forto ga,
And went on heore way.

Þe cristen mon seide son,
Whon his masse was don:
»I wol take god me vppon

V. 64) Ms. wolde st. molde? 70) is st. es. 71) nach forþi fehlt þi?

And bere him wiþ me:
Boþe in lond and in leode
Al þe lasse is my drede:
Þe mon þat to him takeþ hede
Þe better he may be.
Þer nis non enemy in helle
Non so fers ne so felle,
And he here of vre lord telle,
Þat on is in þre:
For al þe gold in þe grounde
He wolde not byde him a stounde
Þat he nolde freschly founde
And awey fle«.

Forþ heo wenten on þe feld
To an hul þei biheold.
Þe eorþe cleuet as a scheld
On þe grounde grene.
Sone fond þei a stih:
Þei went þer-on radly;
Þe cristene mon hedde ferly
What hit mihte mene.
After þat stiz lay a strete,
Clene Ipauet wiþ grete.
Þei fond a maner þat was meete
Wiþ murþes ful schene,
Wel coruen and wrouht,
Wiþ halles heize vppon loft.
To a place weore þei brouht
As paradys þe clene.

Þer was foulene song,
Muche murþes among —
Hose lenge wolde long,
Ful luitel him þouht.
On vche a syde of þe halle
Pourpul, pelure and palle;
Wyndouwes I þe walle,
Was wonderli Iwrouht.
Þer was dosers on þe dees
Hose þe cheef wolde ches,
Þat neuere ricchere wes
In no sale souht.
Boþe þe mot and þe molde
Schon al on red golde.

Þe cristen mon hedde ferli on þat folde
Þat þider was brouzt.

Þer was erbes growen grene,
Spices springynge bitwene —
»Such hedde I non sene,
Forsoþe, as I say«.
Þe þrestel song ful schille,
He newed notes at his wille;
Feire floures to fille.
Feire in þat fey.
And al þe Rounde table good
Hou Arthur in eorþe zod,
Sum sat and sum stod
O þe grounde grey —
Hit was a wonderful siht:
As þei weore quik men diht,
To seo hou þey play.

Þe jewz sone in þat tyde
He spak þer a word of pryde —
Hose wol lenge and abyde
May lusten and lere.
Til a nonnerie þei came —
But I knowe not þe name:
Þer was mony a derworþe dame
In dyapre dere.
Squizers in vch a syde
In þe wones so wyde.
»Heer schul we lenge and abyde,
Auntres to heere«.
Þenne swiþe spekeþ he
Til a ladi so fre
And biddeþ: þat he welcome be,
»Sire Water, my feere«.

Þer was bordes Icloþed clene
Wiþ schire cloþes and schene.
Seþþe a wasschen, I weene,
And wente to þe sete.
Riche metes was forþ brouht
To alle men, þat good þouht —
Þe cristen mon wolde nouht
Drynke nor ete.

V. 167) I = In, wie 306. 183) þat ist zu tilgen? 189) Im Ms. fehlt hier ein Vers.

Þer was wyn ful clere
In mony a feir maseere,
And oþer drynkes þat weore dere
In coupes ful gret.
Siþþe was schewed hem bi
Murþe and munstralsy,
And preyed hem do gladly
Wiþ rial rehet.

By þe bordes vp þei stode.
Or þei forþere ȝode,
So weore þei war of a rode
Ful raþe, as I rede,
And a bodi þer-vppon
Þat woundes hedde mony on;
Bi him stod Marie and Jon,
Wepynde good spede,
Oþur apostles of prys,
Poul and Peter þe wys
And seint Jon þe Baptys,
Was douhti of dede.
Whon he was schewed to þe siht,
Boþe of leom and of liht
Þe mon þat most was of miht,
His woundes gon blede.

Þe jeuȝ sone seide he:
»Holden is þat I hihte þe«.
Þe toþer seide: »*þat* schal I se,
Certeynly, ful sone«.
Þe cristen mon hedde a derworþ *þi*nge,
On his bodi he gon hit brynge:
Þat a prest schulde wiþ synge
Whon masse schulde be don.
»Ȝif *þou* be god so fre
Þat for me diȝed on þe tre,
Here þi sone mai þou se«
And heold him abouen.
Whon he was schewed to þe siht,
He barst þe buyldynge so briht.
Boþe was derk as þe niht
Heore sonne and heore mone.

Al þe gere þat was gay
Was þenne Iwasted away.

Þe cristene mon gon say:
»Beon þeos þi godes here?«
Þe jeuh onswerde him wiþ nay
And ofte merci gon him pray:
»I wol leue my lay
And on þi lore lere.
Sore I doute me of dred.
I haue ilost my wed:
Þo þat are forþ fled
Was fendes in feere,
Non good, but al ille«.
No more he tented hem tille.
Heo þo stoden ope hulle
Þer þey furst were.

Þus he ȝeldes him ȝare,
Al for his welfare.
He seide: »of blisse I haue be bare
Seþþen I was furst born.
Now knowe I wel þat hit mai be
Þat ofold god is in þre:
Whuch þat þou brouȝt wiþ þe
Þis day at morn.
He is vre heuene kyng,
Makere of alle þyng,
And schop þe fruit for to spryng,
Boþe curnel and corn«.
Þus he rapes of his res,
To vre God he him ches,
Let al his luþernes,
Was poynt to be lorn.

Seþþe þei wente to þe cite,
Acordet, as þei scholde be.
Who was payed bote he,
And eiþer of oþer!
He þonked god his swete sonde
Þat he hedde brouȝt out of bonde,
Wel Iwonne to his honde,
Bliþely his broþer.
Mete and drynke þei hedde at wille,
Wiþouten grucchyng or grille
In trouþe tente þei þer tille,
And lafte al þat oþer.
Þe mon þat haþ synne Iwrouȝt

V. 223) rehet = cheer, afrz. rehaiter.

And siþen repentes him ouȝt,
God is apayed, þat vs bouȝt.
Leeue we non oþer.

What was þe monnes nome Ilyk
But Sir Water of Berewyk?
He was wonynge I þe ryk,
At Roome was called.
Þe pope ȝaf him pouste —
Þat mony mon mihte se —

Penitauncer for to be
Of ȝonge and of olde,
Seþþe to soyle and to schriue
Boþe to mon and to wyue,
Eke to mende heore lyue
And to þe trouþe holde.
Þenne tok þei þe jeuȝ
Anon cristend hym neuȝ;
Þus to vre god he hym kneuȝ
And ȝeply him ȝolde.

V. 313) Ms. two st. to.

10. Roberd of Cisyle.

PRinces proude þat beþ in pres.
I wil ȝou telle þing nobles.
In Cisyle was a noble kyng,
Fair and strong and sumdel ȝyng.
He hadde a broþer in grete Rome,
Pope of alle Cristendome;
Anoþer broþer in Almayne,
Emperour, þat Sarzins wrouȝte payne.
Þe kyng was hote Kyng Roberd;
Neuer man wiste him ferd;
He was kyng of gret honour,
For þat he was Conquerour;
In al þe worlde nas his per,
Kyng ne prince, fer no ner.
And for he was of chiualrye flour,
His broþer was mad Emperour,
His oþer broþer Godes vikere,
Pope of Rome, as I seide ere.
Þe pope was hote Pope Vrban:
He was good to God and man;
Þe emperour was hote Valemounde:
A strengur werreour was non founde

14) Die Mss. lesen ne st. no.

Diese Legende, die bekanntlich schon von Utterson, Halliwell und Hazlitt nach verschiedenen Mss. edirt ist, folgt hier in einer gereinigten Ausgabe, auf Grundlage der engverwandten Mss. Vernon (V) und Trin. Coll. Oxf. 57 (T), die dem Orig. am nächsten stehen, mit Vergleichung des Ms. Harl. 1701 (H), welches die Verse an mehreren Stellen anders ordnet und Zusätze (es zählt 476 V.) aufweist, und Harl. 525 (Ha), welches noch bedeutendere Abweichungen zeigt und den Text vielfach frei verändert. Das sich an Harl. 525 anschliessende, vom Originale am weitesten entfernende Ms. Cbr. Ff II, 38 (514 V.) ist für die Textkritik fast werthlos und nur hie und da zugezogen. (Die letzte der bekannten Hss. Cbr. Ji IV, 8, habe ich nicht benutzen können). Ich habe geglaubt, auch in graphischer Hinsicht mich von den Hss. nicht entfernen zu dürfen, obwohl das Original wahrscheinlich einige abweichende Formen hatte (z. B. vielleicht ich st. ech, swich st. such, gilt pilt st. gult pult, chirche öfter no st. ne u. a.); doch ist einheitliche Schreibung durchgeführt. Ob das süd-mittelländische Original þei (þai) oder heo (he?) als pron. plur. 3 hatte, ist schwierig zu entscheiden; V hat in der Regel heo (þei nur 175), die and. Mss. þeȝ, þey.

V. 1) T in pes. Ha princis. bene. preesse. 2) V I wol, T ich wille, H I wyl. V ou, not les. T þyng nobles. H of þyng no les. Ha: A thing I wulle yow telle þat is no lees. 3) T Ha Cesile, H Cysylle. 4) H fayre, stronge, sumdele (H hat oft e am Ende). Ha yonge. 5) V hedde. 6) T Ha of alle, V of al, H ouer al. 7) V he hedde st. broþer, Alemayne. 8) V An Emperour. H whom st. þat. V saraȝins, T sarsynes, H sarysyns. Ha sarysinys wrought ageyn. 9) Ha called. V Ha Robert. 10) V ne wuste, T H Ha wiste. T H Ha aferd, V fert. 11) H grete honoure. Ha of mikelle. 12) H And yclepyd he was, Ha He was cleped a. 13) T wordle. H In alle þe worlde ne was, Ha In noo lond was. H Ha pere. 14) H Forto acounte; Ha (C) Kyng ne duke. H Ha nere. 15) And fehlt in Ha. V chiualrie, T cheualrie, H chyualry. H floure. 16) H made. 17) V godes, T godis, H goddys. 19) VT was hote, H hyghte. Ha He was cleped. 20) H Ha: he louede boþe, Ha god a man. 21) H hyghte syre, Ha was cleped sir Valamond. 22) VH strengur, T strengere, Ha stronger. T werrour, H Ha werryoure, V weorreour. V nas, T Ha was, H was neuer

After his broþer of Cisyle,
Of whom þat I schal telle a while.
Þe kyng þouȝte he hadde no per
In al þe worlde, fer no ner;
And in his þouȝt he hadde pride,
For he was nounper in ech a side.
At midsomer, a seynt Jones niȝt
Þe kyng to cherche com ful riȝt,
Forto heren his euensong.
Him þouȝte he dwelled þer ful long:
He þouȝte more in worldes honour
Þan on Crist, oure saueour.
In Magnificat he herde a vers:
He made a clerk hit him rehers
In langage of his owne tonge —
In latyn he niste what þei songe.
Þe vers was þis, I telle þe:
Deposuit potentes de sede
Et exaltauit humiles —
Þis was þe vers, wiþouten les.
Þe clerk seide anon riȝt:
»Sire, such is Godes miȝt
Þat he may make heyȝe lowe,
And lowe heyȝe, in litel þrowe.
God may do, wiþoute lyȝe,
His wille in twynklyng of an eiȝe«.
Þe kyng seide wiþ herte vnstable:
»Al ȝoure song is fals and fable.
What man haþ such pouwer
Me to bringe lowe in daunger?
I am flour of chiualrye,
Min enemys I may distrye,
Noman liueþ in no londe
Þat me may wiþstonde:
Þan is þis a song of nouȝt«.
Þis errour he hadde in þouȝt.
And in his þouȝt a slep him tok
In his pulpit, as seiþ þe bok.
Whan þat euensong was al don,
A kyng ylich him out gan gon,
And alle men wiþ him gan wende —
Kyng Roberd lefte out of mynde.
Þe newe kyng was, I ȝou telle,
Godes angel, his pride to felle.
Þe angel in halle joye made,

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none. Ha found. V. 23) H: He sente afiyre. 24) T wham. þat fehlt in H Ha. H y shal ȝow, Ha I wulle speke. T shel. 25) Ha That st. þe. H pere. 26) V H no, T Ha ne. Ha ferre. H Ha nere. 27) H In þat, and fehlt. 28) V T nounpeer, H nom pere; Ha hadde no pere in neuer a syde. V vch a, T H eche (Orig. ich?). 29) H Ha: And in (Ha on) a nyȝt of seynt Jone (so auch C.). 30) H: The kyng come to þe cherche anone; Ha: The baptist, þe kynge to cherche wold gone (C: Thys kynge to þe churche come). V churche, al. cherche. 31) V Ha heeren, T H here. T euesong, H euynsong. 32) H he þoghte hys dwellyng. V Ha dwelled, T dwelde. V H ful, T Ha to. 33) Ha: His þought was more in. H on worldly onoure. T worldis. 34) V þen, al. þan. V Ha in, T H on (C of). Ha Jhesu. V. vr, al. oure. 36) T it. H reherce, Ha to rehers. 37) T owe. H tunge. 38) V nuste, T nyste. H: For he wyste nat, Ha: In lateyn he ne west þat. V heo, T þeȝ, H Ha þey. 41) V exultavit. 42) Ha That. T wiþoute. 43) H seyd anone. 44) H Sere. V T such, H swych, Ha soche. 45) T heȝ & lowe. 46) T low heȝ, H þe lowe hyghe, H low hye. T Ha in a. V. luytel. 47) H he st. god. T don wiþouten. V lyȝe, al. lye. 48) V wil. T twynglynge, Ha twenkelyng. H ye, Ha a nye. 49) H Ha (C) þoght st. herte. Ha vnstabill. 50) V T al ȝor (T ȝoure) song, H Thys song. Ha: ye rede and synge false in fable. 51) V mon. Ha þat st. such. 52) H Ha: To bringe me. Ha in soche, lowe fehlt. 53) Ha: My name is. 54) H enmyys, T myne enemyes. T H destroye, V distruye. 55) T Ha leueþ. H There ys noman þat lyueþ yn londe, Ha Noman leueth now in londe. 56) H That may aȝen me. Ha me may now. 57) H songe. 58) H yn hys þoȝt. Ha: This is errour þenne he thought. 59) H slepe, toke. Ha: And in his slepe a þought. 60) V pulput, T pulpette, H pulpyt, Ha pulpitte. H so st. as, boke. 61) V whon, H whan, T Ha whanne. H þe st. þat, Ha þat fehlt. V T al, H Ha alle. H done, Ha Idone. 62) V Ilyk, T ylich, Ha lyke, H hym lyke. H oute, gone. Ha home (st. out) ganne gone. 63) Ha And fehlt. T wiþ him out gan. H gunne wynde, Ha gonne with him wende. 64) V lafte, T H lefte. H out fehlt. T mende. Ha Thenne was þe toder kyng out of mynde. 65) V as I. H þe st. ȝou. 66) Ha Was g. a. V pruyde, T prede, H pryde. 67) T in alle(!).

And alle men of him were glade.
Þe kyng waked, þat lay in cherche:
His men he þouȝte wo to werche
For he was left þer alon
And derk niȝt him fel vppon.
He gan crie after his men:
Þer nas non þat spak aȝen.
Bote þe sexteyn atten ende
Of þe cherche to him gan wende,
And seide: »what dost þou nouþe her,
Þou false þef, þou losenger?
Þou art her wiþ felonye,
Holy cherche to robbye«.
He seide: »foule gadelyng,
I nam no þef, I am kyng.
Opene þe cherche-dore anon,
Þat I mowe to mi paleys gon!«
Þe sexteyn þouȝte anon wiþ þan
Þat he was sum wod man,
And wolde þe cherche delyuered were
Of him, for he hadde fere:
And opened þe cherche-dore in haste.
Þe kyng bigan to renne out faste.
As a man þat was wod
At his paleys ȝate he stod,
And het þe porter gadelyng,
And bad him come in hiȝyng
Anon þe ȝates vp to do.
Þe porter seide: »ho clepeþ so?«
He answered riȝt anon:
»Þou schalt witen, ar I gon.
Þi lord I am: þou schalt knowe:
In prison þou schalt ligge lowe
And ben honged and to-drawe,
As a traytur, bi þe lawe;
Þou schalt wel wite, I am kyng.
Opene þe ȝates, gadelyng!«
Þe porter seide: »so mot I þe,
Þe kyng is mid his meyne;
Wel I wot wiþoute doute
Þe kyng nis nouȝt now wiþoute«.
Þe porter com in to halle,
Bifore þe newe kyng aknes gan falle
And seide: »þer is atte ȝate

V. 68) Ha all his men. V weore. 69) V T wakede, H awoke, Ha waked. Ha was st. lay. 70) V worche, al. werche. 71) V laft, T Ha left, H lefte. T H þere. 72) Ha derke. H felle. Ha felle him. V vppon, T opon, H vp one. 73) Ha for st. after. 74) H But þer was none. T þere. Ha spake. 75) H saue st. bote (V H but). V atten, T at þe, H at þe nende. Ha But þe sexteyn of þe cherche att last. 76) H Oute of. Ha: Swythly to hym he ganne goo fast. V churche, al. cherche. 77) V Ha dost þou, T dostow, H doste þou. V nouþe, T now, fehlt in H Ha. H Ha here. 78) H fals þefe. Ha þou fehlt beide Male; and theves fere. H losengere. 79) V her, T H Ha here. V felenye. Ha: felonye to wer he. 80) V T robbye, H robbey. Ha: To robbe god and holycherche. 81) Ha Thanne s. he. H gadlyng. 82) T I nam, V H am. V H Ha, a kyng. 83) Ha opyn; cherche fehlt; ryght anone. 84) Ha may; mi fehlt. H palys. H Ha gone. 85) Ha wend st. þouȝt, ryght so. h þen. 86) H hadde be, Ha had benne. H wode. Ha a st. sum. 87—8) fehlen in H, sind in Ha umgestellt: And had of him ryght grete fere, And wold þe cherche of him deleuerid were. 89) V T openede, H opened, Ha opynd. T cherch dore, an st. in. Ha cherche fehlt, ryght in h. 90) V bygon, T H began. H ren faste, out fehlt. Ha: þe k. ranne ought þanne faste. 91) T þas st. þat. Ha were. Ha wode. 92) H And at, palys gate (V T ȝate); Ha þere st. ȝate. H he fehlt, stode. 93) V heet, T clepede H clepyd, Ha kalled. Ha false gadelyng. 94) Ha: Opene the yates in hyeng. H badde. 95) T op. Ha to ondoo, vp fehlt 96) H sey he clepeþ so. Ha seide fehlt. V ho, T Ha who. T clepuþ. 97) V onswerde anon þo. 98. V ar I go, T er y gon, H Ha ar we gone (C or y hens gone). H wete, V witen, T wyten. 99) V þi kyng, T H Ha þy lord. H shalt hyt, Ha — wele. 100. T presoun, shelt Ha lye full lowe. 101—2) fehlen in Ha. 101) V T ben, H be. V anhonged, T honged, H hanged. 102) V T bi, H be. 103) V T wel, fehlt in H Ha C. H wetyn, Ha wete. 104) V open, T H opene, Ha Do opene. H gatys. Ha foule gadelyng. 105) V mot, T H mote. Ha seyde I telle the. 106) H ys now. V mid, T H Ha wyþ. 107) H wote wyþoutyn. 108) V T nis, V not, T nozt; H Ha ys nat. T now fehlt. 109) H went st. com. Ha þe halle. 110) V T Bifore þe newe kyng, H Before þe aungel; V aknes, H on kne, T adoun. Ha: On knees before the kyng ganne falle (C: And before the kynge can falle). 111) H seyd, at þe. Ha atte þe.

A nyce fol ycome late,
He seiþ he is lord and kyng,
And cleped me foule gadelyng.
Lord, what wile ȝe þat I do?
Lete him in or lete him go?«
Þe angel seide in haste:
»Do him come in swiþe faste!
For mi fol I wile him make,
Forte he þe name of kyng forsake«.
Þe porter com to þe ȝate
And him called in, to late.
He smot þe porter, whan he com in,
Þat blod brast out of mouþ and chin.
Þe porter ȝeld him his trauayle:
Him smot aȝen, wiþouten fayle,
Þat nese and mouþ brast a blod.
Þanne he semed almost wod.
Þe porter and his men in haste
Kyng Roberd in a podel caste,
Vnsemely made his bodi þan,
Þat he nas lik non oþer man.
And brouȝt him bifore þe newe kyng
And seide: »lord, þis gadelyng
Me haþ smite wiþoute desert;
He seiþ he is oure kyng apert.
Þis harlot ouȝte for his sawe
Ben yhonged and to-drawe,
For he seiþ non oþer word
Bote þat he is boþe kyng and lord«.
Þe angel seide to kyng Roberd:
»Þou art a fol, þat art nouȝt ferd
Mi men to do such vileynye;
Þi gult þou most nede abye.
What art þou?« seide þe angel.
Quaþ Roberd: »þou schalt wite wel:
I am kyng, and kyng wil be;
Wiþ wronge þou hast mi dignite.
Þe pope of Rome is mi broþer,
And þe emperour min oþer;
Þei wil me wreke, for soþ to telle,
I wot þei nille nouȝt longe dwelle«.
»Þou art mi fol«, seide þe angel,
»Þou schalt be schore euerichdel
Lich a fol, a fol to be —
Wher is now þi dignite?
Þi counseyler schal ben an ape,
And o cloþyng ȝou worþ yschape:
I schal him cloþen as þi broþer

V. 112) Ha is come. 113) Ha seyde. H lorde. 114) V clept, H clepeþ, Ha cleped, T het. 115) V wol, Ha welle. 116) V leten, T Ha lete, H late. H ynne. 117) Ha ryght in. 118) Ha Lete him in come. 119) H fole. 120) V forte, T forto, H Ha tyl. V nome, Ha word st. name. 122) V him he called in, mit Punkt nach in. T callede, H cleped. Ha: And anon he him in ded late. 123) H smote. V T com, H Ha cam. H Ha ynne. 124) V þat, T H þe, Ha That the. V Ha barst, T brast, H braste. Ha at st. of. H mouthe and chynne. 125—8) fehlen in H u. Ha. 125) T ȝelde, him fehlt. 126) V aȝeyn, T aȝen. 127) V neose, T nose. V barst, T brast. V a, T on. 128) V semed, T semede. 129) T an haste. 130) T dich, al. podel. 131) V heo maden, Ha þey made, T made, H was. 132) he fehlt in H. H Ha was. T lich. Ha mane. 133) H They broghte. 134) T seiden, H seyd lorde. Ha foule g. 135) Ha: He haþ me. H smetyn. V decert. 136) H Ha And st. he. 137—8) und 139—140) sind in H Ha umgestellt. 137) V harlot, al. traytour. Ha Soche a traytour, ouȝte fehlt. H myȝte st. ouȝte. 138) H Beyn yhanged. Ha Shuld be hanged and Idrawe. 139) H Ha: To me he seyþ none ouþer (Ha nonoder) worde. 140) T þat fehlt. Ha boþe fehlt. 141) V Robert. 142) V þat, T H þou, Ha and. V fert, T ferd, H Ha aferd. 143) T H do, V don. V vilenye, T velanye, H vylonye, Ha vylony. 144) V gult, T gelt, H gylte, Ha gylt. H moste nedes. 145) T artow. Ha quod st. seide. 146) V qwath, T q(ua)d, H seyd. Ha Thenne seyd. Ha weten wele. 147) V þat I am. 148) H haste, Ha holdest. 150) T þe emperour is, and fehlt. H emperoure of almeyn. 151) V T for soþ (T soþe) to telle, H Ha y þe telle. 152) H wote. V heo nulle, T þeȝ nelle, H þey wyl. H nat, dewelle. 153) H fole seyd. 154) V schal. T ben. V schoren. H euerydel, Ha — delle. 155) V T lych, H Ha lyke. H fole. Ha Lyke a fole for to be. 156) V wher, T where, H For þou haste now no d., Ha For yet hast þou no d. (C: Thy babull schall be thy dygnyte). Nach 156 hat Ha (u. C) 2 V. mehr: Thy crowne shall newe be shore (C schorne), For thy crowne of gold is lore (C lorne). 157) H Thyn. be. 158) H Ha shal be shape. Ha on st. o, for you. 159—160) u. 161—2) sind in Ha (u. C) umgestellt. 159) V cloþen, H cloþyn, T Ha cloþe. Ha þy nowne.

Of o cloþyng — hit nis non oþer;
He schal be þin owne fere —
Sum wit of him þou miȝt lere.
Houndes, how so hit falle,
Schulen ete wiþ þe in halle;
Þou schalt eten on þe ground,
Þin assayour schal ben an hound
To assaye þi mete bifore þe.
Wher is now þi dignite?«
He het a barbur him bifore,
Þat as a fol he schulde be schore
Al around lich a frere,
An honde brede boue eiþer ere,
And on his croune make a crois.
He gan crie and make nois,
He swor þei schulde alle abye
Þat him dude such vileynye,
And euer he seide he was lord;
And eche man scorned him for þat word,
And eche man seide he was wod
Þat proued wel he couþe no good.
For he wende in none wise
Þat God almiȝti couþe deuise
Him to bringe to lower stat,
Wiþ o drauȝt he was chekmat.
Wiþ houndes euerich niȝt he lay,
And ofte he cried welaway
Þat he euer was ybore,

V. 160) T cloþynge. V H hit is, T it nys. 161) Ha And he. H beyn. T owene. 162) H wytte. 163) Ha houndis. H befalle. 164) V schulen, T scholle, H shul. V eten, TH ete, Ha etyn. H Ha yn þe halle. 165) H Ha etyn. T H grounde. 166) H þy sayour, Ha tastour. H beyn. T H hounde. 167) H before. 168) H Ha: For (fehlt in Ha) þou haste lore. 169) V T het, H clepyd, Ha comownded. Ha him a barbur. 170) H shulde he. 171) H Ha alle. V H around, T round ylik, Ha rownd as. V lich. 172) T a. H hondbrede. V boue eiþer ere, T H Ha aboue þe ere. 173) V made, T Ha make, H makyn. Ha crosse. 174) T vois. Ha: He made þanne cry and grete noyse. 175) V þei (sonst heo). H And seyd. Ha seyd, sore st. alle. 176) V dude, H ded, T dude him, Ha dyd him. V vileynye, T velanye, H vylonye. 177) T he swor. Ha her lord. 178) T skornede. Ha alle men, hem st. hym. H hys st. þat. 179 u. 180 in T umgestellt. 179) And fehlt in Ha T. Ha seyd nay at he was. H wode. 180) Ha And wele preved he. V T proued, H preuyd. V T couþe, H coude. H gode. 181) H wend, no. 182) almiȝti fehlt in H. Ha: god ne man myght. 183) T into. H logher state, Ha lower astate. 184) Ha st. o. Ha But with on drawght. T drauȝte. H mate.

V. 185—206: Hier zeigen die Mss. in Folge von Versetzung von Versen und Zusätzen grosse Abweichung. 185—8 (in V T) sind in H nach 206 umgestellt und es folgen darauf noch 6 Verse (vgl. V. 387—92): The aungel asked euery day: »Foole, art þou kyng? þou me say!« »Ȝe«, he seyde, »hyt shal be knowe: Y am kyng, þoghe y be lowe«. »Þou art my foole«, seyd þe aungel; »þou art a fole, and þat ys del« (diese 6 V. hat Ha erst nach 220). Ausserdem hat H nach 196 ein Verspaar mehr: For hys grete vnbuxumnesse God put hym yn oþer lykenesse (in Ha erst nach 288); V. 193 lautet in H: To eche man he was vndyrlyng. — Noch abweichender ist Ha: es hat zunächst nach 184 folgende 8 V.: Atte lower Estate myght he not be Thanne be a fole, as þenketh me. For euery man had skornyng Of him þat before was a nobill kyng. Loo, how sone be goddis myght He was made lowe, as it was ryght. He was euer soo hard bestedde That mete ne drynke none he hade. Dann folgt 199—200, darauf der Zusatz: Whanne houndis hadde ete her fille, He myght ete after his wille; dann 201—206, jetzt 189—192, 185—189, dann 193—4 in der Fassung: So low brought was neuer kyng (wie Vern.), To al men he was an onderlyng (wie H); darauf st. 195—6 folg. 6 V.: Had pryde ne bene, I vnderstond, A wylier (C wyser) kyng came neuer in lond. For his pryde god (Ms. good) ganne him greve: He bought him dere, he wolde not him lefe (Ms. lese?); God made him to knowe his chastesyng To be a fole þat ere was kyng. Die angeführten 6 V. des Ms. H lauten dann später nach 220: The aungel asked eueri day: »Fole, art þou kyng? þou me saye«. »Algate, he seyde, þat word I knowe, My bretheryn well the bryng lowe«. »That semeth the well«, sayde þe aungell; »Thow art a fole, and þat is dole. (Ms. C schliesst sich an Ha an).

V. 185) T euerich, V H eueri, Ha on nyght leye. 186) Ha and fehlt; oftyn, welle way. 187) V criȝede, T cride, H Ha cryed. T was euere, Ha euer he was. V T

For he was a man forlore.
Þer nas in court grom ne page
Þat of þe kyng ne made rage;
For noman ne miȝte him knowe:
He was defigured in a þrowe.
So lowe er þat was neuer kyng —
Allas, her was a delful þing
Þat he scholde for his pride
Such hap among his men bitide!
Hunger and þurst he hadde grete,
For he ne moste no mete ete
Bote houndes eten of his disch,
Wheþer hit were flesch or fisch;
He was to deþe neiȝ ybrouȝt
For hunger, ar he miȝt eten ouȝt
Wiþ houndes þat beþ in halle —
How miȝte him hardere falle? —
And whan hit nolde non oþer be,
He eet wiþ houndes gret plente.
Þe angel was kyng him þouȝte long.
In his tyme was neuer wrong,
Tricherye, falshede ne no gyle,
Don in þe lond of Cisyle;
Alle gode þer was gret plente,
Among men loue and charite,
In his tyme was neuer strif
Bitwene man and his wif,
Eche man loued wel oþer,
Beter loue was neuer of broþer.
Þanne was þat a joyful þing
In londe to haue such a kyng!
Kyng he was þre ȝer and more —
Roberd ȝede as man forlore.
Seþþe hit fel vppon a day,
A litel bifore þe moneþ of May:
Sire Valemound þe emperour
Sente lettres of gret honour
To his broþer, of Cisyle kyng,
And bad him come wiþoute lettyng,
Þat þei miȝt be boþe ysome
Wiþ here broþer, pope of Rome:
Him þouȝte long þei were atwinne;
He bad him lette for no winne
Þat he nere of good aray
In Rome an holy þorsday.
Þe angel welcomed þe messagers,
And ȝaf hem cloþes riche of pers,
Furred al wiþ ermyne:
In Cristendom nas non so fyne,
And al was couched mid perre:

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ybore, H Ha bore. V. 188) T euere st. a man. Ha For his ryall lyf was. 189) H Ha was. 190) H made grete rage. Ha But with him dede grete mokage. 191) H noman shulde. Ha myght ohne ne. T yknowe, Ha knawe. 192) T deserited. Ha in litill þrowe. 193) T þat fehlt. Ha so low brought was. H To eche man he was vndyrlyng. 195—6) fehlen in Ha. 197) V þurst, T þrost, H þryste. T gret. 198) T et. H for he muste ete no mete. 200) T whaþer, oþer. H Were hyt flesshe were hyt fysshe. 201) H to deþ ny. to fehlt in Ha. H broghte. 202) T ar fehlt, he ne myȝte ete nouȝt. H or, wulde ete. In Ha fehlt for hunger. 203) V beþ, T ben, H were, Ha weryn. Ha But with. 204) T hardere falle, H hardere befalle, V hardore bifalle. 205) H and fehlt, wulde. Ha and whanne he sawe it wold. 206) Ha he hete. — 207) T H longe, Ha to long. 208) T wronge. H neuer done wronge. 209) H Techerye. V ne falshede. Ha no fehlt. 210) V I don, T H don, Ha was done. H londe. 211) T Of alle (of fehlt in V H Ha). 212) T amonges. Ha grete loue. 213—4) u. 215—6) sind in H umgestellt. 213) H neuer no stryfe. Ha: There was neþer wrathe ne stryfe. 214) T betwyxe, al. bitwene. Ha Neþer betwene — ner. 215) H Ha Euery. 216) T betere. V nas, al. was. H wyþ st. of. 217) H þys st. þat. Ha That was a full gentil thyng. 218) Ha Forto have soche a gracious kyng. 220) H fole st. man. Ha: And R. as a fole yede. 222) Ha In þe begynnyng of may. 223) V Valemound, al. Valemounde. 224) V sende, al. sente. 226) Ha Forto come. V wiþouten. 227) V mihten, T myȝte, H myght. be fehlt in H., Ha bene. H Ha yn some. 228) T H þe pope, V Ha ohne þe. 229) Ha he st. hym. T H longe. 230) H badde. V H lette, T lete. 231) H were. Ha grete araye. 232) Ha vpon. V þoresday, T þorsday, H þursday. — 233) T messageres, H messangers, Ha -is. 234) H ȝaue. V pers, T peres, H pereris, Ha (u. C) pryse. Ha cloþyng. 235) T Ha forred. H alle. Ha it was all. 236) H In alle. V is T nas, Ha was, H were. 237) H alle were. T H couched, V chouched, Ha congetted. V mid, al. wiþ. V T perre, H perye, Ha perles ryche. 233) V T welcomede, 241) wondrede.

Beter was non in Cristiante.
Such cloþ, and hit were to diȝte,
Al Cristendom hit make ne miȝte;
Of þat wondred al þat lond
How þat cloþ was wrouȝt wiþ hond;
Wher such cloþ was to selle,
Ne ho hit made, couþe noman telle.
Þe messagers wente wiþ þe kyng
To grete Rome wiþoute lettyng.
Þe fol Roberd also went,
Cloþed in loþlich garnement
Wiþ foxes tayles ryuen aboute —
Men miȝt him knowen in þe route.
Þe angel was cloþed al in whit:
Nas neuer seyȝe such samyt,
And al was couched mid perles riche:
Neuer man seiȝ none hem liche.
Al was whit atyr and stede,
Þe stede was fair þer he ȝede;
So fair a stede as he on rod
Nas neuer man þat euer bistrod.

Þe angel com to Rome sone,
Real as fel a kyng to done;
So real kyng com neuer in Rome:
Alle men wondred whannes he come.
His men were realliche diȝt —
Here richesse can seye no wiȝt;
Of cloþes, gerdeles and oþer þing
Euerich squyer þouȝte a kyng,
And alle riden of riche aray —
Bote kyng Roberd, I ȝou say:
Alle men on him gon pike,
For he rod oþer vnlike;
An ape rod of his cloþyng,
In tokne þat he was vnderlyng.
Þe pope and þe emperour also
And oþer lordes many mo
Welcomed þe angel as for kyng,
And made joye of his comyng.
Þese þre breþeren made cumfort —
Þe angel was broþer mad bi sort;
Wel was þe pope and þe emperour

V. 238) H: Was neuer bettyr wyþoute lye. Ha: Neuer man sawe none hem leche (= 254 Vern.). 239—40) u. 241—42) sind in H umgestellt; 241—2) fehlen in Ha. 239) H for ȝyf swyche c. were. 240) H alle, make hyt. Ha hem make. 241) H wundred alle þe. 242) H hande. 243) T was mad to. H cloþe were. 244) T kan, Ha kanne. Ha þem st. hit. Nach 244 hat Ha noch: And all þey were of o cloþyng, Soche before mad neuer kyng. 245) T messager. 246) T lesyng. 247) Ha with him st. also. 248) T a loþlich, H loþely, V lodly, Ha in a folis. 249) V T Ha foxes, H fox. Treuen, H ryuen, V mony, Ha hongyng. 250) V knowen, H knowyn, T Ha knowe. Ha hem st. him.

251—280) Hier weichen wiederum die Mss. in der Ordnung der Verse ab. Nach 250 in V T folgen in H zunächst 271—2 (272 lautet: So foule rode neuer kyng, vgl. 193), 253—4 (vgl. 237—8) fehlen in H, dafür hat H nach 258 ein Verspaar mehr: And so was alle hys aparayle, Alle men hadde þerof meruayle; 259—60 fehlen, 261—2 folgen erst nach 276. Ha liest nach 250: A babill a bare ayens his wille, The aungels hest to fullfille, dann folgen die in H ausgelassenen 259—260, dann 261—2, dann erst 251—8 nebst den angeführten hier folgenden 2 Versen in H, dann 263—270, 273—6, während 277—8 erst nach 292 folgen, 279—80 fehlen. (C schliesst sich an Ha an).

251) H rode st. was cloþed, alle yn whyte. 252) H was, Ha There was. V seyȝe, T yseȝe, H Ha founde. V T samyt, H a myȝte, Ha a wyghte. 253) Ha And fehlt. V myd, T wyth, Ha in. T perlis. 254) V mon seiȝ, T men seȝe T none fehlt, here yliche. Ha: Saw neuer man anoder him liche. 255) V Al whit atyr was, T H Ha Al was whyt. Ha bothe tyre. 256) Ha place st. stede. V H he, T hy Ha þey. 257) T In so. H Ha rode. 258) H Ha was. H kyng. T bestrod H bestrode. 259) Ha To Rome com þe aungell. 260) Ha Ryaly, felle. 261) T Ha a kyng. 262) H Also. V wheþen, T whannes, H whan, Ha fro whenne. 263) T alle st. his. H weryn alle. H Ha rychely. T a diȝt. 264) Ha reches, telle. T seȝe. 265) V gurdeles, al. gerdeles. 267) V And alle ride, T and riden, H and alle were, Ha all þey redyn in. 268) V as I. 269) V gon, T gonne, H gun. Ha keke st. pyke. 270) V al oþer, Ha alle oder men him on like. T oþere. 271) T on st. of. 272) V þat he; in T fehlt þat. H So foule rode neuer kyng. 275) V Ha as for, as fehlt in T H, T for here. 276) H for st. of. 277) H madyn comforte. Ha They st. þese, H þes. 278) H Ha made broþer. H be. 279) V þe pope & e., T þe pope and þe e., in H fehlen beide þe, (l. þemperour?)

Þat hadden a broþer of such honour.
Forþ com sterte kyng Roberd
As fol and man þat nas nouȝt ferd,
And cried wiþ ful egre speche
To his breþeren to don him wreche
Of him þat haþ wiþ queynte gyle
His coroune and lond of Cisyle.
Þe pope, þe emperour, ne non oþer
Þe fol ne knew nouȝt for here broþer.
Þo was he moche fol yholde,
More þan er a þousend folde:
To cleyme such a broþerhede
Hit was holde a foles dede.
Kyng Roberd bigan to make care,
Moche more þan he dude are,
Whan his breþeren nolde him knowe:
»Allas«, quaþ he, »now am I lowe!« —
For he hoped bi eny þing
His breþeren wolde ha mad him kyng.
And whan his hope was al ago,
He seide allas and welawo,
He seide allas þat he was bore
For he was a man forlore,
He seide allas þat he was mad
For of his lif he was al sad;
Allas, allas, was al his song.
His her he tar, his honde wrong,
And euer he seide: allas, allas.
And þanne he þouȝte on his trespas.
He þouȝte on Nabugodonosor,
A noble kyng, was him bifor,
In al þe worlde nas his per
Forto acounte, fer no ner:
Wiþ him was sire Olyferne,
Prince of kniȝtes stoute and sterne:
Olyferne swor euermor
Bi God Nabugodonosor,
And seide þer nas no God in londe
Bot Nabugodonosor, ich vnderstonde;
Þerforo Nabugodonosor was glad
Þat he þe name of God had,
And loued Olyferne þe more;

V. 280) H hadde, onoure. — 281) V sturte, al. sterte. Ha forth þanne came stertyng. 282) H As a fole noght aferd. Ha was. T Ha ferd, V fert. 283) H egur. Ha c. on him with eger. 284) him fehlt in Ha. 285) H Ha on st. of. H hadde, al. haþ. 286) V T coroune, H crowne. Ha: Crownyd him lord of Cesile. 287) V þe pope ne þe e. nouþer, T þe pope þe e. ne non oþer, H Pope e. ne none oþer, Ha The p. ne þe e. ne no noder. 288) H Knew nat þe fole, Ha Ne knew kyng Roberd. V H for here, Ha for his, here fehlt in T. 289) V þo was he more fol, T Ac moche fol he was, H Moche fole þan was he, Ha A mekell foll he was. V I holde, al. holde. 290) Ha ony oder st. er. T Ha þousand. 291) V breþerhede. a fehlt in Ha. 292) H a foole. 293) H gan, al. bigan. V maken, H makyn, T Ha make. 294) H moche fehlt, ded euer. Ha ere. 295—6) fehlen hier in Ha. 295) H ne wulde. 296) H he seyd. V am I, T ich am, H y am. 297) H for st. bi, any. Ha wend st. hoped, alle þyng. 298) T broþeren, haue, V H ha. Ha That his brotheryn wold haue. 299) Ha is st. was, V Ha ago, T ygo, H alle go. 300) H Allas he seyd, Ha He cryed alas. V weilawo, al. welawo. 301) H Alas seyd he þat y was born. 302) H for now I am man forlorn. 303) H Alas he seyde þat y was made, 304) for of my lyfe y am alle sadde. T al fehlt. Nach 304 hat H noch folg. 4 V.: Alas, he seyde, y am on lyue! Sorwen(!), þou art me ful ryue! Alas, he seyd, and welawo! Herte, breste and clefe on two. Statt 301—4 liest Ha: Allas, he seyde, what may I do? Now is my ioye alle Igoo. Allas, why woll not deth me take? Now my brodryn hath me forsake.

Darauf folgt in Ha jetzt schon 377—382, darauf folgende V.: Whenne eche of other leve ganne take, The fole grete sorow thanne ganne make. Whenne his brodren wold him not knowe, Allas, he seyde, now am I lowe! (Diese 2 V. = 295—6) He thought moche of that kas How he was folle, and seyd alas! He thought of Naybegedefnoser u. s. w. (ähnlich C.)

V. 306) H tere. V his hondes wrong, H hys handys he wrong, T his honde he wrong. 309) T Nabugodonasor, V Nabugodonosore. 310) Ha þat was. VH bifore. 311) V T al, H alle, Ha In this. V Ha world, T H worlde. H ne was. Ha was ohne ne. 312) V forte, al. forto. T abouten. V ne, H no, T and. 313) H Olyuerne. 314) T knyȝtis. V stout, al. stoute. 315) H swore. 317) Ha and swore. H Ha was. 320) Ha Whanne he, hadde. 321) V T louede. V Olofern. H moche þe more.

And seþþe hit greued hem boþe sore:
Olyferne deyed in dolour:
He was slaye in hard schour;
Nabugodonosor liued in desert —
Dorst he nowher ben apert,
Fyftene ȝer he liued þare
Wiþ rotes, gras, and euel fare,
And al of mos his cloþyng was —
Al com þat bi Godes gras:
He cried merci wiþ sory chere:
God him restored as he was ere.
»Now am ich in such cas,
And wel worse þan he was.
Whan God ȝaf me such honour
Þat I was cleped Conquerour,
In eueri lond of cristendome
Of me men speke wel ylome
And seiden nowher nas mi per
In al þe worlde fer no ner:
For þat name I hadde pride,
As angles þat gonne from joye glide
And in twynklyng of an eiȝe
God binom here maystrye:
So haþ he min, for mi gult;
Now am I wel lowe ypult.
And þat is riȝt þat I so be.
Lord, on þi fol þou haue pite!
I hadde an errour in min herte,
And þat errour doþ me smerte:
Lord, I leued nouȝt on þe:
Lord, on þi fol þou haue pite!
Holy writ I hadde in dispyt:
For þat is reued mi delyt,
For þat is riȝt a fol I be:
Lord, on þi fol þou haue pite!
Lord, I am þi creature;
Þis wo is riȝt þat I dure
And wel more, ȝif hit may be:
Lord, on þi fol þou haue pite!
Lord, I haue gult þe sore:
Merci, lord, I nil no more;
Euer þi fol, lord, wil I be:

V. 322) H But seþ. T suthe. Ha And that greuid. 323) V Olofern. Ha in grete d. 524) V slaye, H slawe, T sleyn. H yn sharpe showre. 325) H was, V lyuede, T leuede, Ha leved. 326) H nawhere, Ha nought nowhere. 327) T dwelde. Ha wynter st. ȝer, there. 328) V rotes, T H rotis. T euele. Ha: A wyld best as it were. 329) H Ha cloþys. 330) H And alle hyt come, Ha for it come. Nach 330 liest Ha noch: For pryde it was eueridele, There of god lyked noþyng wele. 331) T H sory, V delful. 332) T as ȝe here. 333) H swych a. 334) Ha And a welle wers. 335) H ȝaue. 336) T clepud, V clepet. 337) V lond, T H londe, Ha place. Ha cristendam. 338) V Of me men speke, T of myne men speke, H folke speke of me, Ha: Men spoken of me moche wysdam. H yn lome. 339) V seiden, H seydyn, T seide. V H was, T nas. Ha in no place st. nowher. 340) H no, al. ne. Ha: In no lond ferr (ne) nere. 341) Ha Thorow st. for. 342) þat fehlt in H. T of st. from. H heuene, Ha fro him, V T joye. 343) T twynglynge. H ye. Ha with þe st. in. 344) V binom, T bynam, H fornom hem, Ha toke from him all þat. 345) T myn fehlt, H me myn. Ha So hath he chastised me. T gelt, V gult, H gulte. 346) H ful lowe pulte, T ypelt, V Ipult. Ha Now I ought of lond. In Ha folgen nach 346: 351, 355, 349—50, 353—4; 347—8, 352, 356 fehlen. 347) and fehlt in T. 348) þou fehlt in T. 349—50, in H umgestellt: þat errur haþ made me to smerte þat y hadde yn my herte. 349) V myn, T H my. 351) T leuede. 352) T H Lord on, in V fehlt lord. T þou fehlt. 353) H wrytte, despyte. 354) V T for þat, H Ha therefore. H reuyd ys myn, Ha is bereved me my. 355) V T for þat, H þerfore. H þat y be. 356) þou fehlt in T. —

357—382) Hier gehen die Versionen wieder sehr auseinander; der Text folgt Ms. Vernon, dem sich T. anschliesst, nur dass 369—72 fehlen. H hat folgende Abweichungen: 357—60 fehlen, dafür hat H nach 364 folg. 2 Quatrains: Lorde, þou hast me boght and wroght, And ȝyt or now y knewe hyt noght: þan ys ryȝt a fole þat y be: Lorde on þy fole þou haue pyte. Of my kyngedome greueþ me noght: Hyt ys forgulte wyþ dede and þoght; At bettyr state kepe y none be: Lorde on þy fole þou haue pyte (bemerke den durchgehenden Reim). Darauf folgt noch folg. Quatrain: Blysful Marye, þou were yn core, To helpe man þat was forlore: Prey þy

Lord, on þi fol haue pite!
Blisful Marie, to þe I crye:
As þou art ful of cortesye,
Prey þi sone þat deyed for me,
On me, his fol, þou haue pite!
Blisful Marie, ful of gras,
To þe I knowe mi trespas:
Prey þi sone, for loue of þe
On me, his fol, he haue pite!«
He seide no more allas allas,
Bot þanked Crist of his gras;
And þus he gan him self stille,
And þanked Crist mid good wille.
Þe pope, emperour and kyng
Fyue wikes made here dwellyng.
Whan fyue wikes were agon,
To here owne lond þei wolde anon,
Boþe þe emperour and þe kyng.
Þer was a fair departyng.
Þe angel com to Cisyle,
He and his men, in a while.
Whan he com in to halle,
Þe fol he bad forþ calle.

He seide: »fol, artow kyng?«
»Nay, sire«, quaþ he, wiþoute lesyng.
»What artow«?« seide þe angel.
»Sire, a fol, þat wot I wel,
And more þan fol, ȝif hit may be:
Kep I non oþer dignite«.
Þe angel in to chaumbre went,
After þe fol anon he sent;
He bad his men out of chaumbre gon:
þer lefte nomo but he alon,
And þe fol þat stod him bi.
To him he seide: »þou hast merci.
Þenk þou were lowe pult,
And al was for þin owne gult:
A fol þou were to heuene kyng:
Þerfore þou art an vnderlyng.
God haþ forȝiue þi mysdede.
Euer herafter þou him drede!
I am an angel of renoun,
Sent to kepe þi regioun.
More joye me schal falle
In heuene among mi feren alle
In an oure of a day,

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sone þat deyde for me: On hys fole he haue pyte. Dann folgt 365—82. — Ganz abweichend ist Ha: dieses liest st. 357—82 nur folg. 12 Verse: Ryght it is, how so it falle, With howndes I hete in þe halle, And leue my lyf euermore As thenne dede before Naybegodonosore«. To Cryst he gan þus calle, That in swonyng he ganne falle, And euer he seyd with myld mode: »I thanke the, lord, þat art so good. Of my kyndom me greveth nowight, But of my gylt and lyþer þought (vgl. H.). Euer þy fole, lorde, will I be. Lord, on þy fole have pyte. 377—82 waren schon nach 304 vorangegangen. (C schliesst sich an Ha an, hat aber vor 357 10 Verse mehr).

358) V dure, T endure. 360) V þou haue, T þou fehlt. 361) V Igult. 362) V I nul, T y nelle, H y wyl. T namore. 364) H þou haue, þou fehlt in V T. 365) T blisseful. V H to, T on. 366) H as fehlt. T curtasie. 367) V T preye. V dyed, T H deyde. 368) in H fehlt me. H he st. þou; in T fehlt þou. 370) V knowe, H knowlyche. 371) H Prey þy sone þat deyde for me. 372) me fehlt in H. 374) H god st. Crist. 375) T selue. 376) H god st. Crist. V mid, T H wyþ. 377) V þen, T H þe. H þe emperour. V kyng, H T þe kyng. 378) (Ha sex wekis þere þey). V wikes, T wyke, H wekys. H madyn. 379) H þe fyue. T wokes. H alle gone. (Ha And whanne the wekys were doone). 380) V wolden, H woldyn, T wolde. (Ha retorned sone). 381) H Ha þe emperoure, in V T fehlt þe. 382) H fayre (Ha There made). —

383) H come. 385) Ha þe halle. 386) V þe fool anon he bad, T þe fol he het, H Ha þe fole he ded. H furþe. 387) V he, al. and. Ha asked. 388) H he seyde, Ha seyd he. 389) Ha þow þen. 390) H: Syre a fole he seyde y wote welle. 391) T Ha y st. hit. 392) V kep, T H kepe. 394) V And after, and fehlt in d. a. Mss. 395) T het. 396) V lafte, T H lefte, Ha leueth. T namo. Ha him st. he. 398) Ha þenne st. þou hast. 403—4) stehen in H Ha vor 399.

Nach 400 hat H Ha noch: Þe loweste state þat may be (Ha þat is in lond), ys a fole how þenkeþ me (Ha þat is a fole I vnderstond), vgl. Ha vor 189. 399) Ha out st. lowe. V Ipult, al. pult. 400) Ha Of thy kyngdom for. 402) H were, an fehlt; Ha were and (st. an). 403) V forȝiuen, al. forȝyue. H Ha þe þy. 405) Ha of grete. 406) V Isent, al. sent. 407) Ha befalle. 408) H myne feryn. Ha amonges our frendis. 409) V houre,

Þan in erþe, I þe say,
In an hundred þousend ȝer,
Þeiȝ al þe world fer and ner
Were min at mi likyng.
I am an angel, þou art kyng«.
He went in twynklyng of an eȝe.
No more of him þer nas seȝe.
Kyng Roberd com in to halle.
His men he bad forþ calle:
And alle were at his wille,
As to here lord, as hit was skille.
He loued God and holicherche,
And euer he þouȝte wel to werche.
He regned after two ȝer and more,
And loued God and his lore.
Þe angel ȝaf him in warnyng
Of þe tyme of his deyȝyng.
Whan tyme com to deye son,
He let write sone anon
How God mid his mochel miȝt
Made him lowe, as hit was riȝt.
Þis storie he sente euerichdel
To his breþeren, vnder his sel.
And tyme whan he schulde deye,
Þat tyme he deyed as he gan seye. —
Al þis is write wiþoute lyȝe
At Rome, to ben in memorye,
At seint Petres cherche, I knowe.
And þus is Godes miȝt ysowe
Þat heyȝe beþ lowe, þeiȝ hit ben ille,
And lowe heyȝe, at Godes wille.
Crist, þat for vs gan deye,
In his kyneriche let vs ben heyȝe,
Euermore to ben aboue,
Þer is joye, cumfort and loue. AMEN.

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al. oure (T our). V. 410) H here st. in erþe. 411) in Ha fehlt In. 412) H alle. Ha: In all the world. 413) Ha me st. min. 414) Ha and þou. 415) V went, al. wente. 416) T yseiȝe, H þey seye; Ha no fehlt, noman st. þer nas. 417) Ha kyng fehlt. H Robard. Ha þe halle. 418) V bad auon; T het, H badde, Ha dede, ohne anon. 419) and fehlt in H Ha, alle þey. 420) Ha To her kyng. H and þat was skylle. 421) H loued wel. 422) in H fehlt he. Ha: he þought euer wele. 423) H þre ȝers, Ha to. 424) Ha Crist st. god. H Ha and alle hys. 425) H ȝaue. 427) H come. sone. Ha — time of his deth come. 428) V write hit riht auon, hit fehlt in d. a. Mss. T H sone anon, Ha ryght sone. 429) V myd, al. wyþ. 430) H and þat was. Ha: Fro foly restored him his ryght. 431) V sende, T sente, H sent. H dele. 432) VH vnder his sel, in Ha fehlt his, T writen wel. 433) V þe tyme, in T fehlt þe, Ha At the tyme, H Whan tyme come he. 434) H soþe to seye. Ha: Lyke as þe angell before had seye. V gon, T gan.

Nach 434 haben H Ha (auch C) 16 Verse mehr: Hys breþryn þoghtyn on þe fole, þat cryde to hem and made dole (Ha with grete dole), And wystyn wel hyt was here broþer: Wyþoute doute hyt was none oþer (Ha And forsothe he was). In Cysyle wyste hyt many mo (Ha — was not many moo) þat weryn wyþ hym whan hyt was so (Ha That was werre þat it was soo). Þe pope of Rome herof gan preche, Alle crystyn men þerof to teche (Ha And the pepill he ganne to teche), That þey shulde pryde forsake And gode vertues to hem take (Ha And to g. v. hem take), And seyde hys broþer þat was kyng, How he for pryde was vndyrlyng (Ha How he was an) — (hier schiebt Ha 2 Verse ein: Pryde is fer fro god almyght, It may not come all in his syght) — For pryde wulde, ȝyf hyt myȝt ha be (ha fehlt in Ha), Surmounte Crystys dygnyte (Ha Bereve Cryst of his d.) And ben alle at hys owne wylle (alle fehlt in Ha). Þus þurghe pryde man may spylle.

435) V writen. T al þis y write. H Ha Thys storye ys wyþoutyn lye. 436) H wrytyn st. to ben. Ha and is. 437) H petyr. wel y knowe. Ha it is knowe. 438) H Crystys st. godes. Ha And þis is goddis ryght lawe. 439) V beoþ, T ben. H That lowe shul hyeȝe at goddys wylle. Ha Now lowe hiye att is will. 440) T Cristis. H And heyȝe shul low þoght hyt be ylle. Ha And hiye louwe as it is skyll. — 441—4 In Ha lauten die 4 letzten Verse: Prey we god in trinite That hiye in heven mott we be, And þat we mow have þat blys That Cryst bought for alle his. — 441) H wuldest st. gan. 442) H þy st. his. V kynereche, T kyngriche, H kyngdome. H lete, be. 444) H Where ys boþe pes and loue. H schliesst mit: God graunte þat hyt so be. Amen, amen, par charyte.

Beilage zur Creatio mundi.

Þe lyff of Adam and Eue*)

aus Ms. Vernon fol. 393.

Þis tretys is hou þe word was wrouȝt and Adam and Eue, & þe wo *þat* Adam & Eue in heore lyue hedden.

Alle þat bileeuen on Jhesu Crist, lusteneþ and ȝe mowen heere how muche is þe miht of vre heuene kyng! Furst he schop heuene, & siþen þe eorþe, to beren treo & gras. Þe eorþe was druyȝe & wiþouten moisture; þer nas no þing þat was quik, neiþer more ne lasse. | Þe holigost was euere, wiþouten bigin(n)ing, & schal be wiþouten endyng. | God as his wille was, behihte to make liht. And þo he made angelus, of a swiþe fair bleo. | Sachel was þe furste angel þat Crist made, and siþen he hihte Lucifer, þat þorw pruide was forloren. | God seih þat hit was good to alle goode werkes: wel fayre he departed þe derke from þe liht. | Liht he cleped þe day, & þe derknesse þe niht. Of euen & of morewen he made a day. & seþþen oþur þing, as I wol ȝow tellen. | On þe secunde day he schop þe firmament, þat is abouen vs — vr lord bring vs alle þider, ȝif hit beo his swete wille. Þe watres vndur heuene Crist made togeder weende, and alle heore stremes, in a luytel stounde, and sende hem forþ, for þat þe druye eorþe schulde bringe forþ fruit; and þo he cleped þis water gedering. Crist seih þat hit was good. Of euen & of morwen he made þe þridde day. | Þe feorþe day þe sonne and þe mone he sette in þe firmament, & sterres ful brihte; þe sonne he sette to þe day, þe mone to þe niȝte. | Þe fifþe day Crist comaundet fissches in water forto swymme, mony beestes & foules to be vnder þe firmament fliȝt. And þo he maked þe whal, most of alle fissches, and alle maner beestes he made þer-myde, & biddeþ hem þat heo schulden waxe & multiplye, & ȝaf hem his blessyng. | Þe sixte day wolde god enden his werkes: hors & reþeren he made, forte suffren wo, and alle maner beestes þat gon vppon fote.

And þo he made paradys, biȝonde þe mount of Asye, in þe Est-londe. Hit is wel euene & swiþe round abouten, wiþ a brennyng wal from heuene to þe grounde. | Þe murþe þat þer-inne is, non eorþlich may hit telle no seo. Þer-inne groweþ þe treo of lyf, þat stont þer wel faire — hose eteþ of þat fruit, schal he neuer dyȝen.

*) So der Titel im Index. Abschrift dieser Version danke ich der Güte Furnivall's, nebst der Erlaubniss, dieselbe hier abzudrucken.

Þer-inne springeþ a welle, þat was mad wiþ godis hondes; foure stremes þer rennen out of in to diuerse londes: | Fyson hette þat on strem þat comeþ from þat welle; | anoþur hette Gyson, þat is of more prys: he passeþ bi anoþer coost swiþe ȝeorne wiþ-alle þat colde is inne Ifounden, and preciouse stones and ȝeem-stones þer ben swiþe noble forto staunche blood; | þe þridde hette Eufrates: þat watur is swiþe swift; | þe feorþe hette Tygre: þat is briht þorw charbuncle-stones þat liggen þer-inne.

ÞO after he made mon of erþe, in flesch and bon, in þe vale of Ebron. | God reste þe seuenþe day; noþing wolde he worche, for þulke day men schulde herien god of heuene. | Þer-aftur god bad foure angelus þat heo schulden seche þulke monnes nome þat he hedde Imaad. | Seint Mihel wente in to þe est: he seih þer a sterre þat was swiþe briht: Anatalim was þat sterre Ihote, wiþ þe furste lettre A; and soone he com aȝeyn. | Gabriel in to þe west-half wente: and he seiȝ in þe firmament a sterre þat hihte was Dysus; þe furste lettre D þer-of soone he brouȝte. | Raphael com to þe north: he say þer a sterre þat is Iclepet Arcis; anon he fleyh aȝein, wiþ þe furste lettre A þat he con wiþ him bringe. | Forþ him wente Vriel, riht in to þe souþ; Messembrion hihte þe sterre þat he sih þere; wiþ þe furste lettre M he wente swiþe aȝeyn & brouht hit tofore god wiþ þe oþur þreo. God took þeos foure lettres & bad Vriel rede; & he radde: Adam.

Crist maade Adam Ilyk to his owne ymage & bleuȝ on him þe spirit of lyf wiþ his swete mouþ, and seide: »Lo, Adam is on of vs, connynge boþe good and vuel. I wol þat ȝe honoure him«. Seynt Mihel was þe furste þat dude him honour; and also þe oþur angelus aftur him. | Þo hit com to Sachel þat he schulde honoure him, so muche was his pryde þat he miȝt not lowen him, and seide: »I was er Adam«. Þo seide Micael to him: »þou schalt honoure Adam; or god wole reyne wreche on þe«. »Ȝe, ȝif he beo wroþ wiþ me, I wot where to abyden: I schal sette my seete in þe north-syde, and I wol be lyk þe hexte þat is abouen vs. Þerfore I nul not honoure Adam, for eiȝe ne for loue«. And seide: »whuch of ȝow seih me be maad?«, as þeih he seide: I was er eny of ȝou weore, I wol be euere to þe hexte. | And a vois seide abouen: »I was er þen þou«. And þo þat ȝaf kepe to þat word, bilaften stille; and þe oþure fellen adoun þat cosented to Lucifer, for heo neoren not stable toforen. And þenne weore þei stabelichet in þat ilke while þat heo hedden þenne, boþe þe goode & vvuel, so þat heo ne mihte neuer out þer-of: and after þat while heo beon pynet, summe more & summe lasse; and also to þe oþer: in heuene is heore joye. And he and alle his feeren fullen out of heuene; heo fullen out as þikke as þe drift of þe snouh. | Summe astunte in þe eyr, and summe in þe eorþe. | Ȝif eny mon is elue Inome oþur elue Iblowe, he hit haþ of þe angelus þat fellen out of heuene.

ÞO paradis was Imaad, god nom Adam bi þe hond and brouht him þer-inne, and brouhte alle beestes and foules toforen him. And he ȝaf alle nome after heore kuynde. And he seih þat vchon hedde his make & he hedde non. God nolde not þat Adam schulde libbe þer alone: he caste sleep in him, and made Eue of his owne ribbe, for þat he scholde haue al his wille. And to him he ȝaf alle þing þat þo was o lyue, | þe fissches & þe foules he ȝaf to heore hondes, and alle manere of beestes, al but þe appel-tre þat he him forbade. | þo was Adam wel Inouh, & riht wys of witte. — Now is heere a skile whi to asken weore whi þat wymmen ben feirore þen men bi kuynde; herto wol I onswere: for wommon was maad in paradis of Adames ribbe, and mon was maad of eorþe & of foul fen; þerfore is wom-

monnes fel cleror þen monnes. | Al þe blisse of paradys was taken to Adam & to Eue, his make, but þe treo of wisdom þat was forboden hem bi þe heste of god.

Adam hedde þe north-syde & þe est of paradys, and Eue hedde to hire dele þe souþ & þe west. Heo hedden two angelus to kepen hem & to wissen hem, þat heo ne schulde haue no doute, for no maner drede. | Tiþinges coome anon to þe angelus þat kepten hem, þat heo schulden come anon to worschupe god almihti & him to honoure. Assoone as þe angelus weore went forþ, to seon heore creatour, þo was þe stude empti þer þei hedden Iben. | þe angelus of helle, þat weore maad wiþ Cristes hond, hedden gred envye of Adames joye & of his blisse. | Þe fend com as a neddre forte begylen Eue, and seide to hire: »What haþ god forboden ow?«. And Eue tolde him a long tale, al what god hedde Iseid. And be hire tellyng þe schrewe fond wey of hire frelete. | »Ete nou«, he seide, »of þis fruit, and þou schalt eeuene ben lyk Crist; boþe þou schalt cunne þe goode & þe vuel — bote þou ete þer-of now, I holde þe for wood«. And Eue þorw þe fendes red eet of þis fruit, and Adam for hire loue & þat him rewed ful sore. | As soone as heo hedden þer-of eten, þei knewen wel þat heo weren naket — and þat hedde Sathanas maad þorw his tresun. | Wiþ leues of a fyger heo hudden heore bodies, & hedden muche schome; and þer-of hedde Sathanas muche gle and game. | What god spak to Adam, ȝe schul wite sone.

Oure lord seide to Adam: »Wher art þou nou? tel me, Adam, whi eet þou of þe tre?» »þe wommon þat þou betoke me, lord, dude me ete þer-of«. God seide þo to Adam: »For þou hast don bi Eues lore, þou schalt hit abugge afturward: þou schalt fare in to þesternesse, and from bodilich hele in to serwe & wo«. | And þenne spak god to Eue: »Whi hast þou þus Iwrouht?« And heo onswerd and seide: »Lord, þe eddre haþ bitrayet me«. Þo he spac to Eue & seide: »Wommon! for þou art vnwrast, in muchel trauayl þou schalt ben, & vnder monnes heste, children þou schalt bere wiþ muchel pyne & wo, & al þat of þe comeþ, & al þin ofspring«. | And god asket þe eddre: whi he dude so. And he seide: »for I hedde to hem envye«. And »Neddre, for þou bitrayedest mon wiþ nuy & wiþ oonde, þi breste schal ben þi feet, and eorþe þou schalt eten, and men schal wayte þe to sléé; vppe þi breste þou schalt slyden, feet ne tit þe neuer noone. And whon þou schalt don þi kuynde, þou schalt smiten þin hed in to þin makes mouþe, & heo schal byten hit of; wiþ þyne furste kundles þow schalt bersten on-þreo«. | Þo seide (god) to Adam: »Go out of paradis! and ȝe schul come to þat stude þat ȝe schulle agrysen of«. | Þo com þe angel Cherubim wiþ a swerd brennynge & drof hem out of paradys. | Þo was Adam & Eue brouȝt in to þat stude þer he was Imaad. God ȝaf hem curteles tweyne of beestes felles, þat heo hedden vppon, bitokened þat heo & heore ofspring schulde dye in eorþe. Þer heo lyueden heore lyf in þe wrecched weopes dale. | Ofte heo weoren a-cold and sore of-hungred; eddren mihte hem styngen, foules and beestes hem mihte to-tere; þe watur þat bifore hem bare, hem mihte adrenche.

Adam maad him an hous, forto wonen inne; swinke he moste & trauaylen, & Eue moste spynne. Þer heo woneden eiȝte dayes, in þulke wonynge, in serwe & in muche teone. þer-aftur he eode al one fourtene niht, bi water and bi londe, wiþouten eny lyflode. And þer he com to Eue aȝeyn & tolde hire þis tyþinge þat he ne mihte fynde but more & gras, & þat schulde þe beestes of þe lond ete, for god hit haþ ȝeuen to hem. | »Weilawey«, quaþ Eue, »Ichaue Iwrouht ful euele, for Ich

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19) Ms. me me. 31) kundles = young, s. Bestiary V. 620. 32) god fehlt im Ms.

haue Ibrouht þe in muchel serwe & care. | Adam, I bidde þe, quaþ Eue, *þat þou* benyme me my lyf, for Ichaue brouht þe in muchel serwe & wo«. | »Beo stille«, quaþ Adam, »hou miht I so do *wiþ* my flesch and *wiþ* my blode? Ac we schul do penau*n*ce & bidde god of merci, ȝif we mihte eny þing amende«. »Such penau*n*ce« quaþ Eue, »wol I haue as I mihte studefastlyche and wel ouer-come«. »We schul hope« q*uaþ* Adam, »of forȝiuenesse. Stond *þou* in þis water of Tygre, vp to þi chinne þer-inne, XXX dayes; and alle þe while *þou* art *þer*-inne, spek *þou* no word: for vre lippes ben vnworþi to speken eny þi*n*g to god, for we eeten of þe fruit þat he us hedde forboden. In þulke manere I wol soffre penau*n*ce in þe flum Jordan fourti dayes«. Eue stod in hire penaunce, til eihte dayes weore*n* ago: þo com þe fend in þe liknesse of an angel to hire. And Eue loked vppon him: & sore heo bigon to siken and wepte wel sore & hire hondes gan to wringen. And þe angel made muche mornynge, & seide þo to Eue: »Cu*m* vp of þe water! for we angelus of heuene han preyed for þe: so þat Jh*es*u Cr*ist* haþ vnderfongen þi penau*n*ce, for *þou* wold so bleþeliche dwelle *þer*-in so longe. I am set to bringe ȝow *þer* ȝe schul haue mete, such as ȝe weore wont to haue & eeten in pa*r*adys«. | Þe corsud angel nom Eue vp bi þe hond & ladde hire to druye londe; as soone as Eue was comen vp of þe water, hire bodi was grene as eni gras. | Þe angel ladde Eue forþ, forte heo coomen to flum Jorda*n*, *þer* heo seiȝen Adam stonde. Þo *þat* Adam sauh þe angel leden Eue, he criȝed to hire *wiþ* muche serwe & seide to hire: »Eue, Eue, wher is now þi þouȝt? al is for nouȝt þe penau*n*ce *þat þou* hast Idon«. | Anon heo wuste þo *þat* heo was bigiled. Heo þhouȝte *þat* hire herte wolde to-berste: so sore heo was agreued; adoun heo fel in a swoune, & bigon to tere hire her — þo was al hire serwe Idoublet, more þen hit was toforen. Adam cursed þe fend & seide to him: »Whi art *þou* vr adu*er*sarie & vre foo? constou euer sigge*n* *þat* we benomen þe eny joye o*þer* eny blisse, or *þat* we duden þe eny vnriht?« | Þo þe fend onswerde *wiþ* wel sori cheer: »Adam, al ich wite hit þe & Eue, þi fere, þe cu*m*paignye of angelus & heuene -blisse Ichaue forloren. | Furst þo *þou* was Ischapet and Imaad mon, þo was I comau*n*det of god *þat* I schulde honoure þe; and I seide I nolde not honoure þe, for no þi*n*g; and *þer*fore was god wroþ *wiþ* me: for þulke vnboxu*n*nesse was I put out of my sege of heuene«. | Þo spak Adam and seide: »What mihte we don *þer*-to? we ne knewe þe nouȝt«.

ADam heold vp his honden to þe heuene & seide: »Haue m*er*ci of me, god omnipotent: in þi swete hondes I betake my soule, & do þis feondes from vs *þat* don vs al þis wo. | I beseche god almihti to ȝiue me þulke seete þat he haþ forlore*n*«. And þenne at þulke wordus þe fend we*n*te away. And Adam stod stille & abod his penau*n*ce. And þo he hedde don his penau*n*ce, he com vp, & a þunder-blast com, and he and Eue, his wyf, wente*n* togedere: & þo was Caym biȝete*n*. | Þo seide Eue to Adam: »Ich mot fleo, for no lengur in þis sory lyf may I heer dwelle. | Bilef *þou* her, lord, al one, and ich wol weende*n* to þe worldes ende, in to þe west«. | Eue þo went hire forþ, touward þe west-syde. And þer heo made hire a logge, forte wonen inne, for chele of snouȝ & of forst & for alle maner wikked wederes. Eue was *wiþ* childe er heo went from Adam. So twelue moneþ heo dwellet þere. And whon þe tyme was comen þat þe child schulde boren be, heo was so sore adred *þer*-of *þat* heo forlees nerhonde hire witte. Ofte heo bad merci to god abouen, ac heo nas noþing

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11) Ms. sþken.

herd of hire biddynge. Heo sent hire steuene & hire sonde bi þe heuene to Adam, hire lord, how heo was bistad. | And Adam was strongliche aferd and gretliche abascht, þo he herde hire, leste þe fend weore Icomen hire to bitrayen. | Þo þis tiþinges weore come to him þorw þe firmament, he wente to hire sone anon. Þo þat Eue him seih, for blisse heo gon to weopen, | and seide: »Lord, wel is me þat I þe seo on lyue! sone so I þe seze, I ne felede noþing of alle my pyne. | Nou bidde god þat he me wol vnbynde of my serwe — for noþing þat I bidde I may fynde no grace«. | Þo bad Adam to god his help & his grace.

ÞEr coomen twelue angelus from heuene & nomen Eue and seiden heo weoren Icome forto helpen hire, for Adames loue; »hize þe blyue, þat þi child weore boren! for þou schalt haue help of vs«. Þat child was soone Iborn: Caym was þe childes nome. | Þo nom Adam Eue, his wif, and his child, & wenten azeynward to þe Est-lond. Þo god zaf Adam diuerse seedes, & tauzte him to tilye & to sowe, so þat he mihte her-afturward boþe repe & gedere; and þat he schulde nym zeme to þe tilynge of þe eorþe, for hem and for heore ofspring þat aftur hem comen. And bad Adam to zeuen him þe tiþe dole þat coome of þe eorþe. And þen seide Adam: »Lord, nym þe haluendole!« »Nay«, seide vr lord, »hit schal þe tyme come þat þe tiþe dole schal beo binomen me for fals couetyse of þe fendes lore«. | Adam bizat anoþer child: Abel was his name. Þeose two children wonede to gedere, & swonken for heore mete, þorwh þe teching of heore fader. | Eue seide to Adam: »Icham sore agast þat Caym wol sle Abel, his broþer: þerfore hit bihoueþ, zif we wol wel do, to parte hem a-twynne». | Þo was Caym maad tilyere, and Abel heerde of scheep and of oþur beestes. | Abel was tiþer good of alle þinges & þonked god swiþe wel; | and Caym tiþed falslich, and brak godes hestes, for he wiþheold alwey þe beste dole & zaf god of þe worste. | Crist vnderfong wel fayre þe tiþe of Abel: for þe smoke wente euene vpward, as hit brende; and þe smoke of Caym wente dounwart, for he tiþede falsliche. | Þis was þe lawe of þe olde testament forto brenne alle maner tiþe: for þat god schulde ben heried of þat smoke þat coome vpward þe heuene. Abel hedde of god loue and grace, and þerfore Caym was wroþ & bigon to teren his visage. | Þer-aftur god asket Caym whi he was so proud & so stout þat he totaar his visage, and seide: »Zif þou wel dost, þou schalt wel fynde; and zif þou eny þing vuel dost, þou schalt beo bounden wiþ sunne«. | After þis seide Caym to Abel: »Go we now to þe feelde forto witen vr fader bestes!« | So heo wenten forþ I-feere. And þer Caym slouh Abel: wiþ þe cheke-bon of an asse he smot him on þe hed; and þer he bilafte ded in þe feld of Damasse. | God asket of Caym: »Wher is þi broþur?« And Caym onswerde and seide: »I nam not his kepere«. | »What hastou Ido?« quaþ god to Caym, »& wher hastou ibeon? Þe vois of Abels blod crieþ to heuene to me«. | God zaf Caym þer his curs for he hedde Iculd his broþer & sched his blod, and seide: »þe eorþe crieþ to me on þe for þe sunne þat þou hast don, and wol putte þe awey from his face, and alle þinges schul ben azeynes þe, beestes and foules schul sle þe«. Þen seide Caym: »Nou I wot þat mi sunne is so muche þat I may haue no forziuenesse. Nou, lord«, seide Caym, »schal alle þing þat comeþ to me, sle me?« »Nay«, seide vr lord, »I schal sette a token vp on þe, þat alle þat sle Caym, seuenfold schal his synne be more«. | And þo sette Crist a marke vp on him: þat he waggede alwey forþ wiþ his heued. Þo tok Caym his wyf Calmana, þat was his suster, wiþ him, & al þat he hedde, and anon riht went him awey from þe face of god, in to þe lond of Edom, wiþ serwe & wiþ wo.

And whon Adam wuste þ*at* Abel was slayn, his h*er*te bigon to waxe cold — nas neuer mon for his child so wo. Adam seide: »þouȝ I þole wo hit is good riht; for þ*at* I nolde not holde godes hestes, I haue forlore p*ar*adys, and nou for Abel my sone ne worþ I neuer bliþe«. | Þer-aftur an hundred ȝeer Adam w*iþ* Eue engendrede no fruit, ac eu*er*e he was in serwe & in wepyng. | Þo þe hundred ȝeer weore*n* passet, him com aleggau*n*ce of his wo: | Crist sent his angel, & brouhte tiþing þ*at* heo schulden a-semble & engendre fruit. | Þo heo geeten a child: þ*at* hihte Seth. | Adam hedde XXX sones & moni douȝtres, w*iþ*outen Caym & Abel. Þe children of Adam multipliȝed swiþe. And Adam comau*n*ded to Seth þ*at* non of his kuynde schulde felauschupe w*iþ* Caymes kuynde ne wedde non wyues in Caymes kuynde — for þo þat coomen of Seþes kuynde ben cleped godes sones, and Caymes kuynde to(!) men son*es*. | And þe*n*ne at þe fiftene hondred winteres ende heo bigu*n*nen to don heore lecherie prieuliche, & afturward openliche. | And þo afturward heo weddeden þe to kuynde in to þat o*þur*, & geeten geauns. And þenne god tok wreche & adreynte al þe world, but eihte soules, at Noe flood — god was agreuet þer-of & seide þ*at* him forþhouȝte þ*at* he hedde Imaad mon; so he nom veniau*n*ce of he*m* for heore foule synne.

Adam liuede heere in serwe & in wo nyn hundret ȝer and more. Whon hit comeþ to þe day þ*at* he schulde dye, he let sende aft*ur* alle his sones, and seide: »Ich wot wel: whon I am ded, to helle mot ich wende«. And whon heo weore*n* alle Icomen forto seon heore fader, heo askeden what him eiled. »Me is vuele«, q*uaþ* Adam, »for seknesse & for wo: I am biset w*iþ* vuel in herte & syde and in vche a lime, þ*at* I may not longe liue. | For þo þat I trespaset & agult to god, VII and þritti vueles he dude in my bodi. I wrecche, what schal I do?« þo Eue hi*m* onswerde, wel sore wepynge: »Lord«, heo seide, »do in me Adames wo, for hit is not for his gult, ac hit is for myn«. | Adam bad Eue and Seth weenden to p*ar*adis anon, þe whiles he weore on lyue, »and bidde þe angel þ*at* he sende me heleþe; for wel I wot: whon I am ded, to helle me tit to weende«. | And þo Seth seide to his fader: »I not what I may do: for to p*ar*adys I con no way«. | »Sone«, seide Adam, »þat gras þe wol techen: for al þe wey as we out eode þe gras is þer vnlikelich, for ȝit in to þis day nolde hit not arysen for þe sinne*n* þ*at* we duden in paradys. Go anon forþ, leue sone, & do as I þe teche«. | Seth bad his fader his bless*ing*, and went anon his wey. Wel sore wepyng heo eoden in to paradis, for þe wey was long and brod. Þer com þe fend as a neddre & stynged Seþ wel vuele. Eue weop sore & seide to þe cursede wiht: »Whi artou so hardi to fihte w*iþ* godes ymage?« | Seth acursed þe fend & wariede hi*m*. And heo eoden forþ on heore way, riht to þe ȝates of p*ar*adis. Ac innore heo ne miȝte winne. | Ac þ*er*e heo seȝen þe blisse of mony maner foules, & muche murþe, & joye inouh: and þat watur schon as brihte as þe sonne-beem, and þe blosmes weore*n* so fayre on vche maner treo þat vnneþe he miȝte hem biholde for heor fairnesse, þe stones on þe grou*n*de weoren as brihte as hit weore brenninde laite; | he seiȝ þere angelus of wondurfol heuh — and al þulke blisse lees Adam þorw þe gilerie of þe feend! & þ*at* we mowe sore rewe. | Þe oyle of merci he asked ful sore wepynge, as his fader him hedde Itauȝt. | And þo þe angel spac to Seþ and bad him weende aȝeyn, »and sei to Adam: whon þat V þousend ȝeer and an hundret beon lpasset, þen wol godus sone come in to flum Jordan, forto beo baptised þ*er*-inne, of water & of þe holy gost, for helþe of Adam and of al his osprunch; & er ne tit hi*m* none hele«. | Þe angel tok an appel and ȝaf hit to Seth and bad him beren

hit to Adam, »and sei hi*m* þ*at* he knoweþ hit wel: for heo weoren alle at his comau*n*-deme*n*t, til þat he agulte god«. | Þreo curnels of an appel þe angel tok to Seth and bad hi*m* wite hem wel forte þ*at* Adam weore ded, »and þenne do þ*at* on in his mouþ, and þe oþ*ur*e in his neose-þurles«! Swete spices he ȝaf him, and seide to hi*m*: »Weent hom aȝeyn anon: for Adam, þi fad*er*, schal hastiliche dye«. | Seth turnede aȝein, wel sore wepynge and wi*þ* mournynge chere, for þat he schulde departe from þ*at* grete blisse. And whon he com to his fader, he fel vppon his knes & honoured him, and seide: »Leoue fader, hit ne helpeþ not to þe forte beseche after helþe, in to þat fiue þousen*d* ȝeer & an hundret be gon: þe*n*ne wol godes sone ben baptiȝed in þe flum Jordan, for þe heleþe of þe & of alle þine: of alle maner vueles þou schalt haue boote«. Of þ*at* word was Adam fayn & swiþe glad, and ȝeorne cri*ȝ*ede merci to god of heuene, for he nedde neue*r*e in al bis lyue so muche joye as he hedde þo. And þo louh(!) Adam and neuer aryst.

Adam seide: »Lord, ȝif hit weore þi wille, hit weore tyme now þ*at* myn olde bones mihte ligge stille: for seþþe I com from paradis, Ichaue liued heere in muchel car*e*. And whon Ich am ded, I wot wel þat I schal weende to helle. | I ne recche«, q*uaþ* Adam, »þauh I beo pyned in alle skinnes wo, for Ich hope ȝit to come to þe blisse of paradis«. | Adam eet þat appel þat Seþ hedde Ibrouht him, and of no man*er* euel þing he nedde no drede. And þ*er*aftur sone dayes, as þe angel hedde told to Seþ, he wente to Adam & fond his limes colde. | Þe*n*ne seide Adam to his sones þ*at* weoren þo abouten him: »I am IX C ȝer old and XXX^ti^. As swiþe as Ich am ded, burie mi bodi in þe vale of Ebron!« þo Adam hedde so iseid, he lay stille & ȝaf vp þe gost. | In þe tyme þ*at* he dyede, þe day t*ur*ned in to derknesse, and neiþer so*n*ne ne mone ne sterre ne ȝaf no liht. | Seþ bicluppet þe bodi of his fader in his armes & leide his hed wel feire in his barme; alle heo wepte*n* & maden serwe, til þ*at* þe angel of god come to hem & beed hem leuen & be stille, & seide to Seþ: | »Lo, what god wol do wi*þ* Adam, þi fader«. þer comen þe angelus of heuene & herieden god wi*þ* swete song, for Adames soule, and amonges hem Seþ feled vre lordes hond ouer Adam þer he lay, and seide þo to seint Mihel: »I betake in to þin hond Adam & his osprunch, i*n* serwe & in wo, forte þe day of grace come: | Þene I wol turne al his sorwe in to joye & blisse, and euermore schal laste, þulke selue joie þat Lucifer les þorw his pruide«. | God comau*n*det tweyn angelus to bringe twey cloþes, of sendel and of bijs: þat on to do vppon Adam, and þ*at* oþer to don vppon Abel, his soue. | Seint Mihel and seint Vriel, Eue & Seþ, buried Adam & Abel in þe eorþe þ*at* heo come*n* of, in þe vale of Ebron. | Seint Mihel seide to Seth: »þus ȝe schul burie men whon þat heo ben dede«. Þer was þe eorþe Ihalewed at þe burieng of Adam, of god and of his angelus. | Seth dude þe greynes of þe appel vnder Adams tonge & in þe neose-þurles. | Þo longe afturward sprong þreo ȝerdes of þis greynes, þ*at* weoren holy & gode: on whuch Jhesu*s* schedde his blod vppon for monnes sunne.

NOw I haue told þe lyf of Adam. Now herkeneþ of his soule whoder hit was lad! | In þe ouemaste prison of helle his soule was bou*n*den, er þe bodi were cold, and þer-inne he was foure þousend ȝeer VI C and foure, — for þer nas neue*r*e so holy mon þat he ne was brouht þider, til Jhesu Cr*i*st stu̇ffrede deþ vppon þe roode. | Þer-aftur eihte dayes þ*at* Adam was ded, Eue feled hire deþ ful neih. Heo comau*n*det þ*at* al hire children schulde beo brouȝt toforen hire: and tolde hem in what man*er*e heo hedde agult god, and how þ*at* god wolde take wreche of monkuynde wi*þ* watur & wi*þ* fuir for heore su*n*ne: | »Þerfore makeþ tables of stones & of cley and writeþ

þer-inne þe lyf of oure fader and of oure moder & of oure breþeren, þat ȝe han of vs seȝen and herd, þat hit may beo founden aftur þat we ben dede. And ȝif þat fuir comeþ, þe tables of ston schul to-bersten for þe hete of þe fuir; and ȝif heo ben of clay, heo wolen laste longe«.

ÞO Eue hedde þus Itold, heo heef vp hire honden and heried god almihti, and ȝeld vp þo þe gost. | Hire children wepten for hire al þat seuen-niht: þo com seint Mihel & brouht hem tiþing and beede hem sese of heore wepynge, and seide: »Nou is þe seuenþe day: resteþ, and singeth of þe heriinge of god! for þat bitokeneþ þe reste of þe world þat is comynge; god him seluen sesed of al his werkes on þe sonenday«. | Þo coome Seth & made tables of ston and of cley & wrot þe lyf of his fader and of his moder and of his moder and of his breþeren þer-vppon, and leyden hem in Adames oratorie: And þer heo weoren Ifounden aftur þe deluuie. | In þe tables weoren Iwriten al þe deedes of Adam & of oþere; ac nomon þat heom seiȝe, ne couþe rede hem. And aftur feole ȝeres com Salamon þe kyng þider forte seon þe tables, and bisouhte god almihti þat he moste wite what was þer-inne. And þenne com seint Mihel to Salamon and dude him to vndurstonden what was writen in þe tables, and seide: »Ich heold Seþes finger þe whiles hit weoren a writynge wiþouten iren or steel in þe harde ston, & so heo duden. Ȝit liggen þe tables in þat ilke stude in Adames oratorie þer he bad his beodes«. | Þo þe kyng dude make a temple of gold & of preciouse stones: in al þe world was non such, for þe stones in þe wal schonen nih as briht as þe sonne-beem. And þat hous was clepet: þe Temple of Jerusalem. For Adames children, þo þe folk haden rif Adames pynen, but soone aftur heo hedden sone forȝeten hit, for muchel misdoyng of metes & drinkes & heor oþure flessches lustes: | And so heo weoren alle ablent: and þerfore god almihti adreynt al þe world; he dreynte al þat was quik abouen þe eorþe, but onliche eihte soules. Now Ichaue ȝow told al of þe furste world. And to þe world þat euer schal laste, god us þider bringe! [1])

1) Eine 2. Prosaversion findet sich in der altenglischen Uebertragung der Leg. Aur.: Ms. Egert. 876 fol. 321 (in der letzten Hälfte defect) und Ms. Harl. 4775 (vollständig), vgl. Progr. des Gymnasiums zu Sagan 1877: Barlaam ćt Josaphat, Einl. Dieselbe Version findet sich vereinzelt in Ms. Bodl. 596. fol. 1. mit einigen Abweichungen. Diese 2. Version schliesst sich an die Creatio Mundi des Ms. Trin. 57 an, mit der sie öfter fast wörtlich übereinstimmt.

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